

The Living Church

VOL. L

MILWAUKEE, WISCONSIN.—FEBRUARY 7, 1914

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If we choose our friends for what they are, not for what they
have, and if we deserve so great a blessing, then they will be always
with us, preserved in absence, and even after death, in the amber
of memory.—Lubbock.

The Living Church

VOL. I

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 7, 1914

NO. 15

EDITORIALS AND COMMENTS

Religious Education

THE term has become so acclimatized in our speech that few realize that its common use is scarcely more than ten years old. "No longer of vague and uncertain meaning," wrote Dr. Cope in his survey of "Ten Years' Progress in Religious Education" last year at the conclusion of ten years of the Religious Education Association, "it stands to-day for a program of action in schools and churches, a characterization of an ideal type and a realizable quality of education and a method by which we hope to solve our most serious problems and realize our highest social hopes." "To-day," he continues, "'religious education' concerns itself primarily with life, individual and social; it is a program of life development that is religious in aim, in method, and in its conception of the person being educated" (*Religious Education*, June 1913, pp. 117, 118).

To some extent this larger meaning of the term has grown out of a more adequate conception of education itself. From a cramming with facts, we are coming to realize that education is a preparation for living. Thus the inadequacy of the older education of the "three R's" has stood in bold relief. Man was not created to read, to write, and to cipher; reading, writing, and ciphering were devised to assist man in adequate living. With the changed perspective of the object for which instruction is given, new courses, new opportunities for learning, have come into being. Electives have taken a leading part in advanced education, recognizing the principle of choosing the things to be learned according to the predilections of the learner.

Gradually, as the necessity for *perspective* in education asserted itself, amidst the great diversity of possible courses, the term Religious Education was evolved. It means much more than the addition of a new series of facts to the common knowledge. It means the adjustment of education to life.

For life, in its highest form, is religious. The non-religious man is a sub-normal man, however well developed he may be in certain particular phases of his life. Religion, therefore, is much more than theology. It is the realization of life in union with the Creator. Whatever has to do with the attribute of love, except on the purely carnal side, belongs to the sphere of religion. Whatever tends to make life more livable, more adequate, more beautiful, is a phase of religion. Our Lord summed up the purpose of His own Incarnation in those words of magnificent import: "I am come that they might have life, and that they might have it more abundantly." The *terminus ad quem* of religion is Life.

IT IS VERY EASY, little-minded as we are, to permit so vast a subject to be frittered away in mere generalizations or platitudes. The whole tendency of human thought is to turn breadth into shallowness.

Life can only find its true perspective in God; and God is only knowable, on any adequate scale, through the Incarnation. It is not strange that denial of the Incarnation and all that goes with it—the deity of Christ, the Virgin Birth, the literal Resurrection, the true Ascension, the Church as the continuous expansion of the Incarnation—degenerates speedily

into agnosticism. Apart from the Incarnation, agnosticism is the only reasonable attitude for a man with a well developed religious instinct. The only logical trouble with Unitarianism is that it is twenty centuries behind the times. It was the religion of the human race in its near-infancy. It was perfectly tenable until that stage of human development when the Word became flesh. Unitarianism, in one form or another, has always been the religion of child-races advanced one peg beyond polytheism. Its modern tendency toward agnosticism is the recognition by the culture of to-day of the inadequacy of Unitarianism as *the* perspective of life. Hence, being merely a side issue in life, "works" take the place of "faith" among Unitarians, and the vision of God fades dimly into an unknowable—and a not-worth-knowable. Drains and good housing take the place of the thought of God in advanced, cultured Unitarianism, and the reversion to child-type of the most distinguished apostle of the system leads him to suggest the entire abandonment of the term, "God." That only means that Unitarianism is a religion without a perspective.

As a "horrible example," it could hardly be improved upon. Logic demands that we accept either that, or a system of life in which all perspective is based on God. Practically, logic compels us to choose between two systems: the Unitarian system or the Catholic system.

But this is not generally perceived, and the feeling after Religious Education that has, happily, acquired so widespread a vogue in recent years, can hardly be said to have reached this conclusion. It has, however, made this close approximation to it. It perceives that Religious Education is the true training for life. It teaches that the religious faculty is the place for the true correlation of attributes. It recognizes that Religion is not merely a series of facts about God, but is rather the living of a God-life in all individual and social relationships. Hence Religious Education is rightly seen by all those who are so splendidly promoting the ideal, as the truest training for life.

BUT HOW ARE WE to realize Religious Education?

From an unreligious home the American child goes to an unreligious school. In neither of them does he obtain any adequate teaching relating to the perspective of his life.

Our colleges, in many instances, and including even a number of our state universities, are recognizing this fact and are seriously seeking to correct it. In some of these, definite religious education, given outside the university walls, is made eligible for university credits. Others, less tied to the rigid legal requirements of secularism, are giving direct religious training of one sort and another. Of course definitely religious colleges can do this to the best advantage, and we believe the Carnegie impetus to "non-sectarianism" by money grants to colleges the worst blow the advancing cause of Religious Education has sustained in a generation.

But the college enters into the student's life too late for the religious perspective to be properly formed therein. We are face to face with the fact that public school days are the days, of all others, when religious education—the inculcation of a

God-perspective in life—is most essential. And the public school is, from this standpoint, our conspicuous American failure.

We would not be misunderstood. The public school is godless, but not ungodly. It is only godless in the sense that God cannot be treated in it as the centre of life's perspective. Thanks to a multitude of godly teachers in the public schools and to an increasing realization among educators of the grave defect in our public school system, there is very much more impetus given toward moral living in the schools than there was a generation ago. But to teach morality apart from the being of God and the God-perspective of life is sheer dogmatism, in its worst sense. It is to insist upon the acceptance of certain intellectual postulates for which no adequate reason or reasoning are given. Whatever, in our schools, tends toward the inculcation of character, of beauty, and of service, is religious education; but, without the God-perspective, it is pathetically inadequate; it is largely illogical.

WHATEVER POSSIBILITIES on a larger scale may be developed in years to come, when the American people shall come to realize, as a whole, how an education without a perspective defeats its own purpose, the immediate religious opportunity of the day is the Sunday school. It is, in many ways, inadequate. It can only attract to it such children as are willing voluntarily to come. It is necessarily contracted within very brief limits of time, and, still worse, it has not learned to economize the time that is at its disposal. It is probably not too much to say that one half of the time occupied by the average Sunday school is, relatively, wasted. And yet on that one hour a week we are forced to rely as our chief hope in the cause of Religious Education—the planting of a God-perspective in life.

Happily, the Sunday school has improved, within the last decade, by leaps and bounds. The impetus came from our own fellow-Churchmen—largely from the New York diocesan Sunday School Commission. But it has spread splendidly throughout American Christianity—more extensively without, perhaps, than within the Church.

The ideal that the Sunday school must be a place for real education, a true school, is now quite generally accepted; much more generally in theory than in practice. The modern school is properly graded, its text books proceed on pedagogical lines, there are dignified lessons and stated examinations. But it is still only *working toward* the true ideal. The thought of God-perspective does not quite dominate all its literature. It has not quite succeeded in relating doctrine to life; in correlating the individual with God. Teacher training, without which an efficient Sunday school—rather, let us say, Church school—is impossible, is being splendidly developed, and the recent correspondence system devised by our General Board of Religious Education is most commendable. If we cannot yet say that, on the whole, we have reason to be proud of our Church schools, we yet have reason to be proud of the efforts that are being made to improve them.

One thing we lack: the correlation of the Church school with the public school. Religious education is still totally dissociated from secular education; and so long as this is true, the child cannot obtain a true educational perspective.

Is there any way by which the Sunday school system can be related to the public school system? Could superintendents of education take cognizance of schools that are not under their supervision?

Why not? The State recognizes the *fact* of the existence of parochial schools, and provides for receiving their graduates, for instance, into high schools and state universities without examination. The principle that to some extent, without disturbing their own proper independence, these are within the purview of the state educational system, is quite recognized.

May we not go a step farther? May not the state recognize that, though it may not itself give religious education in any adequate sense, yet that such education is a desirable, if not an essential, part of true education? If so, might not a credit system be evolved whereby the successful completion of specified courses in the Sunday schools should be recognized by credits, accepted in the public high schools on a par with other credits received from institutions outside the public school system? It would seem not impossible. Perhaps it may be worked out in the next generation.

The immediate need of the present day is to show the American people the inadequacy of our present educational

system based on no adequate perspective of education. After this comes the proposition that only a God-perspective is adequate for human life. Given this, the practical American people may be trusted to work out their problem.

THE Church congratulates its first organized Province under the new canon—the Province of the Southwest, heretofore the Seventh Missionary Department. The discussions in connection with its organization, as reported on another page, are bound to be read with the greatest of interest, and to a young but flourishing city in Oklahoma the whole American Church will look for its first precedents.

First Province is Organized

The question as to whether the dioceses are, at the outset, integral members of the Province, in view of the constitutional proviso that no diocese shall be so incorporated without its consent, was bound to arouse some difference of opinion, owing to the difficulty of determining what bodies, on behalf of the diocese, were competent to give consent. It must be frankly admitted that not until a diocese has formally elected delegates to the Provincial Synod will the question be permanently answered; but we believe that, pending the opportunity for such election, the Synod of the Southwest was justified in ruling, in effect, that attendance by the Bishop and the primary delegates constituted *prima facie* consent by the diocese. These are the bodies that, at the outset, are recognized by the new canon as empowered to act for the diocese. It appears to us probable that their action is not final to such an extent that it cannot be overruled by the diocesan councils; but that the Bishop and the primary delegates had the right to give that consent on behalf of the diocese at the outset seems to us to be the necessary implication of the canon; and being a legitimate and reasonable method of carrying the constitutional requirement into effect, it is not unconstitutional.

But the question is hardly more than academic. Before a second meeting of any Provincial Synod—before the first meeting of most of them—each diocese will, through its convention, be called upon to elect, or to decline to elect, deputies to the Synod, and thus the question will speedily settle itself. If there be any section of the country in which there is reasonable doubt as to the desire of the diocese to give its consent, we would suggest that the meeting for organization be deferred until each diocesan convention has had the opportunity to make its choice. The little delay thus involved will not be serious. There can be little value to the academic discussion, on an extended scale, of a difficult question of constitutional law upon which nothing worth speaking of depends. Let us rather congratulate our first organized Province upon refusing to let the reddest of red tape tie its hands at the outset.

The Provincial Synod is now established. It must "make good." It must find and grapple with its local problems. It must foster no spirit of local "provincialism" but rather must make more effective the work and support of the national Church.

We believe that it is competent to do both these.

GO-TO-CHURCH-SUNDAY" was made an event of February 1st, not only in Chicago and Milwaukee, but in many other places in at least the Middle West as well. It undoubtedly brought the challenge of church attendance to large

"Go-to-Church Sunday"

numbers of lapsed Christians and brought many of them to divine service of some sort. That there can be a great deal of value to such sporadic attendance on one Sunday, few will hold; but yet the challenge to attend was worth while, and the one attendance may suggest to some the value of regular church attendance, which is of great value.

Church attendance will always vary according to the development of a spiritual life. As an end in itself it is of little avail; as a means to a great end it is of primary importance. But to be of importance or value it is necessary that there be the desire to stimulate the development of the spiritual life.

A starved spiritual nature gets nothing from the Church against its will. Church going gives an opportunity; it does not force the opportunity upon the individual.

The real question for the individual is whether he desires his spiritual life to be vigorous or to be deadened. Those who desire the latter, will, naturally, not wish to go to church even once.

And those who desire the former will wish to attend regu-

larly; and particularly will desire that service that brings them most intimately into communion with their Father.

TO the Bishop of Southern Ohio THE LIVING CHURCH sends greetings, on the occasion of the celebration of his twenty-fifth anniversary as Bishop. These have been momentous years for the Church in this country, and nowhere has the advancing life of the Church been more strongly marked with Churchly vigor than in Bishop Vincent's see city of Cincinnati and throughout his diocese. And the Church at large has evinced its appreciation of Bishop Vincent's qualities of leadership by calling him to the honorable position of Chairman of the House of Bishops.

Twenty-five years is a long period of time in the American Church, and particularly in the central states. To lead in moulding its destinies for so long a period is to wield a great influence in history. Bishop Vincent has done his part nobly and well. Senior of the Bishops of the Fifth Province, he may well be taken as representative of the spirit of the Church in the Middle West in its best form.

And to the Bishop of Sacramento, who is celebrating his fifteenth anniversary, we are glad also to extend greetings.

May many years yet remain in which the labors on earth of both these may still be continued!

SEEK GIRL AND P. E. BISHOP" was the startling headline to a news item printed in the *New York Times* last week, and we suspect it admirably served its purpose. No doubt the item was the best read paragraph in the paper.

"P. E. Bishop" Not a Bishop

Has one of the Bishops of the Church commonly called P. E. then disappeared under suspicious circumstances?

Not at all. One Percy E. Bishop and his stenographer appear to have disappeared simultaneously from New York. Hence the heading.

But the *Times* might perhaps be a little more careful of the sensibilities of its readers. We are all a little sensitive as to the use of that splendid formula, P. E. We resent any infringement upon the use which manifest destiny has given to the combination.

One might suggest that P. E. Bishop's name being obviously misleading when it appears in a newspaper item, he might better get it changed. But that would be a painful subject to pursue, and P. E. Bishop might be able to show that he had ample precedent for clinging to his name in spite of the misconceptions that result therefrom.

THE signature to the letter relating to the *New Standard Dictionary* printed with our comments in THE LIVING CHURCH of last week should have been printed as Frank H. Vizetelly, one of the distinguished editors of the *Standard*, as also of other scholarly works. We regret

A Correction

that it should not have been correctly printed in THE LIVING CHURCH.

ANSWERS TO CORRESPONDENTS

B. W. R. T.—The peculiar capitalization, "catholic Church," in the prayer "O God whose days are without end," dates from 1845, or a little earlier, but differs from the earlier usage. In the original editions of the American Prayer Book, 1790 and 1791, the reading was "Catholic church." In an edition of 1793, which was carefully corrected by Bishop White, it was "Catholic Church," thus following the usage of the Apostles' Creed. Since 1845 the adjective has lost its capital letter, thus being descriptive of the noun Church, rather than used with the latter as, together, a proper name. The earlier usage seems to us preferable.

R. K. G.—(1) The doctrine of the Real Presence is that the Body and Blood of Christ are truly present after consecration under the form of the bread and wine.—(2) To this doctrine the Roman Church adds the teaching called Transubstantiation, that the substance of bread and wine totally disappears, leaving in its place only the Body and Blood of Christ. This teaching is repudiated by the Anglican Churches, which hold that it "overthroweth the nature of a sacrament" by eliminating one of the two essential parts thereof.

AN INQUIRER.—(1) An American Bishop travelling abroad is entitled to the customary titles applied to Bishops in such countries; but at home he is addressed in conversation simply as "Bishop."—(2) The term "Father" is used primarily in addressing priests of religious orders, though to some extent the term is also used in connection with other priests, as it is in the Roman Communion in America; but it is not commonly used in connection with deacons, except in religious orders.

J. L. W.—The list of Church homes for aged women is too long to be printed here, but will be found in the *Living Church Annual* for 1914, page 390 (60 cents postpaid). Most, if not all, of them, are of only local scope.

CHURCHMAN.—The question cannot be answered in a few words. For the whole subject of the relation between physical healing and the Christian religion, read Dearnley's *Body and Soul* (Dutton, \$1.62).

A MENACE READER.—From what we have seen of the *Menace*, we cannot recommend it. We know too little of the "Guardians of Liberty," to be able to make a recommendation.

HIS MERCY AND GOODNESS

FOR THE SUNDAY CALLED SEPTUAGESIMA

IN the world, the race is a competition against one's fellows. One wins where the many lose. The effort counts for nothing *unless it succeeds*. It is a work that is accomplished only when it has outstripped all its kind. And in the work of the world the wage is paid only to him who completes the tale—not to him who does his best. If one's best falls below the standard, the laborer is unpaid; if one's best exceeds the standard, the wage is still withheld, for that best is not understood. Thus there is no place in the world's calculations for the "unfit" or the genius, unless it be for purposes of sentiment after they are dead. The world rewards the "average man" with the wages of comfort.

At a glance it might seem that the world does honor the living genius, and does pay for the well-meaning effort of the unfit; but they who gain rich prizes are the ruthless, and the pay of the unfit is "charity." Our Lord failed in the world, according to worldly standards; and many a saint found sustenance from the alms of the faithful.

Things are different in the kingdom of heaven. Here the effort counts, not the thing accomplished. There are first that shall be last, and last that shall be first. Mary did "What she could"—a simple act, perhaps, and one that aroused indignation among some; but "whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." How unexpectedly is God's gift of fame bestowed!

But that is God's way. He is not a taxmaster, but a Father abundant in mercy and goodness.

Do you recall the story of Rebekah? Abraham's servant knew her as the wife, chosen of God, for his young master Isaac by a simple token. He requested a drink of water from the fair young maiden. When she had given him the drink she said: "I will draw water for thy camels also."

Any girl present at the well would gladly have given him to drink. It was one of the laws of hospitality in that country, and a duty that might not be disregarded; but Rebekah gave the added touch—she crossed the boundary of duty into the region of loving consideration. She did not pay a debt of duty; she did a service out of the goodness of her heart. So in infinite measure does God answer our effort and our need.

Linked with all His gifts is the added touch of mercy and goodness. We must eat and drink in order that we may live; but God has made eating and drinking a pleasure. All nature works together to supply the needs of our life on earth; but God has infused beauty into utility. The sun and the moon and the stars are for light and heat and life to growing things; but how beautiful has He made them! Sound and sight and taste and smell and touch—these are an adaptation to the environment of physical life; but with them all goes the added touch of pleasure and beauty.

As these things are true in that which is natural, they are true also in that which is spiritual. We need have no fear in the day of reckoning if we have *tried*. God will not look for that which we bear in our hands. He will look into the heart; and may He find there "what we could." He does not expect us to be other than we are; does not ask us to be like any neighbor about us; does not call upon us for anything startling or great. He demands of us only ourselves—but our best selves. And He does demand that.

Have we given ourselves—unto Him? Are we young or old? It makes absolutely no difference *provided that we begin to serve him NOW*; but it may make all the difference in eternity for us who read or write these words if we do not. "Why stand ye here all the day idle?" Be our answer what it may, God bids us "go also into the vineyard," and whatsoever is right, that shall we receive. If we go, God will pay us in kind; His best for ours!

"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

R. DE O.

Travel Pictures

Third Series

XVI.

FROM Quimper to Chartres, by way of Nantes, is a long day's journey in the train; and all along the way are tantalizing glimpses that make the traveler want to stop and turn aside. Happy they whom a motor-car emancipates from railway lines and the bondage of time-tables! Some day I hope to see what lies beyond those gray-green forests; where the winding little rivers rise that enrich the Loire; whose ancient castles those are, discerned against the sky; and what saints of old dwelt under the shadow of the ruined abbey walls we passed.

Nantes, commercial metropolis of Brittany, with a hundred and twenty thousand people, is not very interesting. The old Ducal Castle, frowning above the Loire, stands on ninth-century foundations, though mostly fifteenth-century work. But its glory has largely departed; and it has sunk from being a royal residence and then a prison of state to the baser use of artillery headquarters. The Cathedral is heavy and coarse, of the fifteenth century, with little to attract except the tomb of the last Duke, Francis II., with his second wife, whose daughter Anne, marrying in succession two Kings of France, was the last sovereign of an independent Brittany. Her statue, a very lovely one, stands near her parents' graves, figuring some allegorical character. On the north side of the Cathedral is the monument of Juchault de Lamoricière, the General of Papal troops whom Ultramontanes call "the hero of Castelfidardo." (It may be remembered that in a book published with the *imprimatur* of the Archbishop of Tours, in 1904, "*De la Devotion au Pape*, the commandment to love God with all one's strength is interpreted to require love to the Pope in equal degree, and those who fell in fighting for the Pope's temporal power are instanced as examples of this duty fulfilled.)

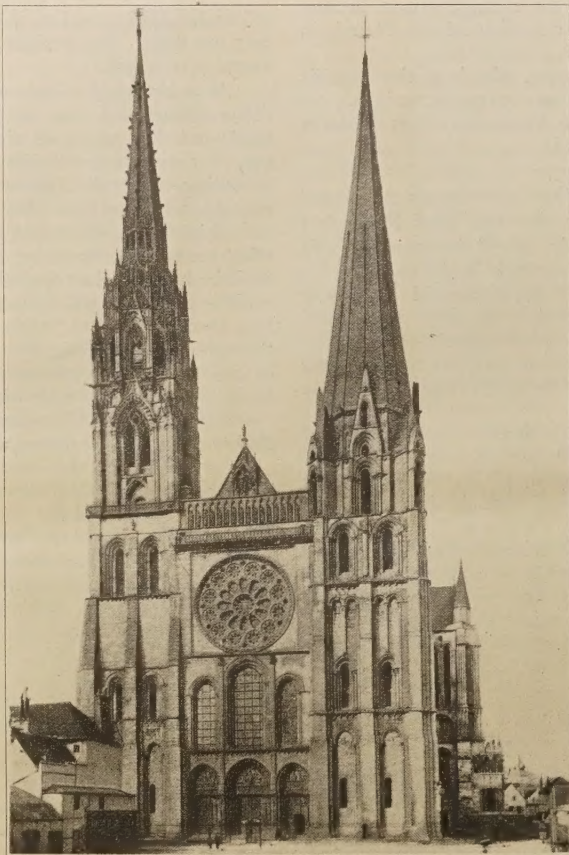
Nantes brings two historical events to mind. The first is the Edict whereby Henri IV. allowed his Huguenot subjects some measure of religious liberty, and the revocation of which by Louis XIV., a century later (on the demand of Mme. de Maintenon and the Jesuits), did so much to injure French prosperity. And the second is *Les Noyades*, in the Reign of Terror, when the monster Carrier, representing the so-called "Committee of Public Safety," drowned men, women, and children wholesale in boats with false bottoms, putting out from the quays of Nantes upon the swiftly flowing Loire. (It is a comfort to recall that he was guillotined himself a year later, the whirligig of time bringing round its revenges.)

WHEN HUYSMANS wrote *La Cathédrale*, he gave us the prose epic of French architecture at its zenith: that is Chartres! A dull provincial town of twenty thousand people, on a hill rising above the Eure, only an hour and a quarter out of Paris, no one would even care to visit it, except for that unspeakably glorious temple which pious hands created in the thirteenth century on a site sacred to worship two thousand years before that. It humbles one's pride that we should have no answer to the question, "What twentieth century buildings

will survive seven hundred years in such supreme loveliness?" The spirit of those who built it is wanting to-day, in France and elsewhere. The Archbishop of Rouen of that time describes (in a contemporary letter happily preserved) how princes, and nobles of both sexes, harnessed themselves to the carts filled with stone at the quarries five miles away. That was better than merely drawing checks, was it not?

Who can set forth its beauties? Not I, alas! Take a few figures to make the accompanying picture plainer. The Cathedral is 440 feet long; its vaulting is 121 feet high; and the choir is 150 feet wide. The twelfth-century spire to the south is 351 feet high, and the sixteenth-century spire to the north (richer, but no lovelier) is 377 feet high. Ten thousand people can worship there together. The thirteenth century glass, almost miraculously preserved, is like jewel-work for splendour, flaming out of its tracery high overhead. But far down in the crypt is a little chapel more venerable than all else, the shrine of *Notre Dame Sous-terre*. According to a very ancient legend, a Druidial sanctuary crowned the hill long before the Romans came, dedicated to an unknown Virgin who should bear a Child, *Virgini Paritura*; and there daily the Sacrifice of Praise is offered to Him who ordained such wondrous birth for His Son, made Flesh. The holy place was profaned during the Revolution; and the primitive statue destroyed; but he must be cold indeed who can enter that little grotto unmoved, or fail to discern something of that germ of truth in heathen oracles, wherein the *anima naturaliter Christiana* felt some foreshadowings of God's eternal good purpose.

I shall not soon forget one scene that gray September morning. We had just finished the journey through the wonderful circle of chapels around the choir, when a funeral procession entered the nave, the bier borne on men's shoulders, but covered with a white pall, whose cords were carried by young girls, attendant upon their dead companion. A temporary altar stood outside the choir-screen, arranged for the Requiem for the maiden's soul; and, as the prayers for rest and light and peace soared upward, a white dove came fluttering down from the dim heights of the vaulted roof, nestling at last among the lilies that covered the coffin. It was unreal, wonderful; we thought of Pentecost, and of the *Talitha Cumi* spoken to a little maid long ago in Palestine, and almost waited for the resurrection! Only delayed, that blessed restoration, sure some day to be accomplished by the power of the Holy Spirit.



CHARTRES CATHEDRAL
West front

EXCEPT FOR the Cathedral, Chartres is uninteresting enough; and the deterioration in the quality of service at the hotel showed us that we were getting back into the regular tourist-track. I longed for the quaint old Hôtel de France at Guingamp, with its simplicity and eager civility. But Chartres is only fifty-five miles from Paris; and it would be unreasonable to expect it to stay unspoiled. I wish I could grow enthusiastic over "the City of Light"; but, honestly, it seems to me far more the City of darkness, and Quimper is a thous-

andfold more desirable. Of course, if you want to shop in the Rue de la Paix, very well, though you need a long purse! Of course, too, if you want to see stolen goods heaped together from the collections of all the lands ravaged by victorious French troops, the Louvre affords the opportunity. But as for gaiety and beauty, London, New York, Vienna, far surpass Paris. Boston Common is far more beautiful than the Garden of the Tuileries; and there is so little left of the middle-age city, except Notre Dame and a few other churches, that the lover of the past has far to search.

I believe Paris is the noisiest place on earth. The quietest rooms on the inner court of a supposedly quiet hotel on the Rue de Rivoli echoed to the discordant howls and wails of a thousand motor-car sirens all night long; the motor-buses make those of London and New York seem models of sober moderation; and the amount of loud talking passes belief. The only hushed and blessed quiet I could find was in *La Sainte Chapelle*; it is like being in the heart of a great fire-opal! I climbed up to the great Church of the National Vow on Montmartre and lit a candle devoutly, as wishing to put myself on the side of the angels against the devils; and I loved, as always, the delightful *bateaux-mouches*, the little steamboats on the Seine, which carry one up and down for a ten-centime fare each way. What a pity we haven't learned to use our rivers like that!

But I own I was glad to turn my back upon memories of Julian the Apostate and all his successors, and journey northward to a better country, just then keeping the Centennial of its banishment of the French, to "Netherland's dear ground." Prepare to renew your acquaintance, then, with Willemina and other Zeeland children, as this series draws to its end.

PRESBYTER IGNOTUS.

AN OLD allegory of our childhood may come back to us, and we older people may find it useful for our own teaching. In the King's Garden the King's children were left to play, and fruits and flowers were all around them. But how were they to know which were the poison berries and which were the noxious weeds? Each had a little cross that he carried, and he held it up against the flowers or the fruits, and if the shadow of the cross fell on the fruit or flower, he might take it; but if the cross left no mark, the fruit or flower was noxious and mischievous. We can hardly take an allegory that goes more straight home to the life of us all. There is nothing in the world that can hurt us if the shadow of the Cross falls upon that thing; there is nothing in the world that cannot stand that test but will tend to our lasting ruin.—*The Bishop of London.*

EVERY FRIEND, therefore, is a priest. He enters into the holy of holies of his friend, and opens anew the mystery of life. He gives his friend additional reasons for existing, as through him the world looks fresh and beautiful.—*Frank W. Gunsaulus.*

How CAN we tell what coming people are aboard the ships that may be sailing to us now from the unknown seas?—*Charles Dickens.*

EARLY ENGLISH CHRISTIANITY

Bishop of Bristol Lectures on Early Events in English Church History

ROYAL INSTITUTION OF CORNWALL TO REVIVE ANCIENT MIRACLE PLAY

Some More Expressions on Kikuyu Conference

OTHER LATE ENGLISH NEWS

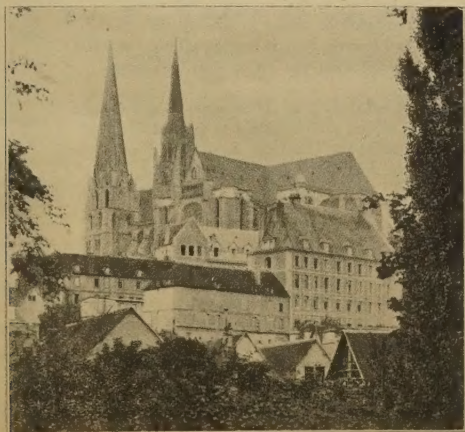
The Living Church News Bureau
London, January 20, 1914

THE Bishop of Bristol (Dr. Browne), who is a well-known authority on Early English Christianity, has just been delivering a lecture to the Historical Association at Bristol on "Some Historical Notes of Local Interest." The Bishop said he wished to speak on striking episodes in the earliest years of English Christianity, such as the famous meeting of St. Augustine (first Archbishop of Canterbury), with representatives of the ancient British Church. As to the conference between Augustine and the British Christians he was not anxious to tie down the place of conference to any known locality. It took place at "Augustine's Oak," according to the ancient ecclesiastical historian Bede; and at Down Ampney, two miles from Cricklade, there was a farm called "The Oak." Lord St. Germans informed him that it bore that name in his family record as far as it went back; a great oak from which it took its name was cut down, but he had found roots in the stockyard. Oaks refused to grow in the neighborhood, so that these must have been something remarkable there, and it was an interesting fact that two fields off was a spring, the water from which was famous for its healing power in eye diseases. There might be some connection, continued the learned lecturer, between this traditional efficacy of the well and the story related by Bede that St. Augustine gave sight to a blind man at the conference in proof of his mission. Near Cricklade, on the road running from Cirencester, was a place called "Gospel Oak," where, tradition said, a great religious gathering was held. They could scarcely overlook that when guessing as to the site of the conference. He had heard worse guesses than that "Gospel Oak," pronounced indistinctly, had some resemblance to "Gustin Oak," also pronounced indistinctly. The departure from the one to the other in 1,300 years was a smaller one than other names could show in half the time. The Bishop's conclusion was that the first conference must have been held at the one place, and the second at the other.

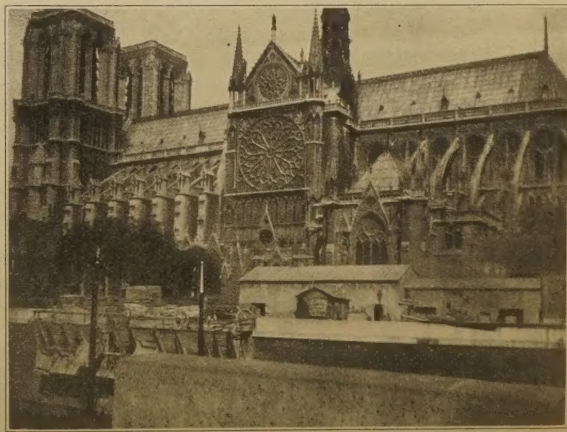
At a recent meeting of the Royal Institution of Cornwall at Truro it was announced that preparations were being made for a representation of the ancient Cornish Miracle play *The Life of St. Meriasek*. Efforts would be made to present it in Perran Round or some other ancient amphitheatre at a time when the Prince of



NOTRE DAME SOUS
TERRE, CHARTRES



CHARTRES CATHEDRAL. From the southeast



NOTRE DAME DE PARIS

Wales, who is Duke of Cornwall, was in the county, and his Royal Highness would be invited to be present. It was stated that the preliminary work would take a considerable time, and it was unlikely that the play would be ready for presentation before the summer of 1915. It was not proposed to do the play in the disused Cornish language, but they might have a scene in Cornish. The *Beunans Meriasek* was written by one "Dominus Hadton" in the year of our Lord 1504, according to the only existing manuscript. Like the other extant Cornish dramas, it is in verse of various metres, and represents the life and passing hence of a seventh century Breton saint, Meriadoc or Meriasek, who came over to Cornwall. The play contained references to several places in Cornwall, including Camborne, and the well of the saint there. Miracle plays were a popular feature in the life of old Cornwall, and multitudes assembled to see them performed. More than one amphitheatre in which they were acted still exists; there is a well preserved one at St. Just, near Landed's End.

The Rev. Edmund G. Wood (vicar of St. Clement's, Cambridge, Hon. Canon of Ely, and Proctor in Convocation), contributes an important letter to the *Church Times* on the Bishop of Zanzibar's "Open Letter" to the Bishop of St. Albans. Canon Wood's intervention in the controversy raised thereby is especially noteworthy because of his position as perhaps the most learned canonist in the English Church, and also for his agreement with the Rev. Darwell Stone, principal of the Pusey House, Oxford, in the view he has expressed in an article in the *English Church Review* concerning the Bishop of Zanzibar's particular line of action. With the *Church Times* also he much regrets the publication of the Bishop's "Open Letter." Whatever may be the exact nature of the transactions at Kikuyu, he says, and we have no official account as yet, "it does appear to me that the line of action he chose was not by any means the wisest. It was inevitable that newspaper controversy should follow. With Lord Halifax I feel that that was most unfortunate and undesirable." The nature of the Bishop's appeal also to the *Ecclesia Anglicana* appears to him to be quite mistaken. He is a Bishop of the Catholic Church, "and to her tradition, and law, and custom must be his appeal." It is not for a Provincial Synod to define the faith; it can only say, "This is what the whole Church teaches." Nor does he think the Bishop has correctly expressed his position at Zanzibar:

"I fail to understand in what sense he can be said to be doing work for *Ecclesia Anglicana*, or in what sense he was sent by *Ecclesia Anglicana*; or how anything that *Ecclesia Anglicana* (if there were such a thing), or the Provincial Synod of Canterbury may say or do can really affect his position. It may cause him—it may cause many of us—anxiety, distress, trouble; but that is another thing. He stands or falls by his faithfulness (thank God, we know how great that is), to the faith, traditions, and constitutions of the 'whole Catholic Church of Christ.'"

Of course, on the other hand, Canon Wood is absolutely with the Bishop of Zanzibar in his "faithful opposition" to the false teaching contained in the book called *Foundations*, and sympathizes with him as to the scandal that such a book should have amongst its writers, priests in the positions of peculiar responsibilities accepted by several of them. No less is Canon Wood in sympathy with all that the Bishop of Zanzibar says as to the truly Catholic practice of saying the *Ora pro Nobis*. But now that a clear issue has been raised, we must accept and face it, he says. "Possibly we should not have chosen the present moment for raising it. But sooner or later the continually increasing tendency to flirtation with Dissenters, as witness the Hereford invitation of Nonconformists to Holy Communion at the Coronation time, the Edinburgh Conference, the continual attempts at proposals for communion in *sacris* with schismatics; that and other things must sooner or later have forced the issue. The idea of possible corporate reunion with Dissenting bodies, an idea totally impossible of realization, would also sooner or later have forced it on. Dissenters can be reconciled to the Church only by abandoning their errors and making their submission individually. The issue is whether or not episcopacy is of the *esse* of the Church, and whether episcopal ordination is necessary to a true continuance of a valid Christian ministry. The answer cannot be doubtful in the mind of anyone who believes in the existence and authority of the One Holy Catholic and Apostolic Church."

The Church knows nothing, continues the learned canonist, of any valid ordination save that which is episcopal: "The Bishop, and the Bishop only, is the minister of the sacrament of holy order." Nor has the Church known anything of ordination by presbyters since the rejection of Colluthus and Ischyras at the Alexandrian Council in 324, and of Maximus and his claims by the second Ecumenical Council in 381. In this matter, he says, it is the practice and tradition of the Church which counts. The issue having been raised, he trusts that it will be carefully, vigorously, temperately, but firmly followed out, and that much needed teaching will be given in demonstration of the exclusive claims of the Church to a valid ministry. Such teaching will do more good, Canon Wood thinks, than any prosecutions or synodical action, and certainly

more good than the excommunication of offenders, which should only take place in the last resort.

The Archbishop of York preached in St. Mary's Cathedral, Edinburgh, on Sunday, and in the course of his sermon the northern Primate referred to "Kikuyu." He said they all knew that controversy had arisen with regard to a recent conference of Christian men in the mission field of Africa, and unless it was rightly and wisely handled it might disturb the peace of the Church. On the one side there was the pressure of the desire among Christians at home to bring a more united front and force against the indifference, the unbelief, and the selfishness which surrounded them. If they at home had this feeling, how much more stronger it must be in Africa, where the rival to a divided Christian force was the power, united and determined, of Islam. On the other side there was the great principle of loyalty to a trust:

"The English Church could not justify its place in Christendom unless it regarded itself as responsible for the trust of a great truth, a special history, a unique opportunity. Small as their Church might be in numbers, yet it stood between the great Latin and Greek bodies on the one side and the various sections of Protestant Christianity on the other. He need not remind them of the ties that bound them to their Protestant fellow-Christians, but they had also to remember there could be no fulfilment of the divine purpose of unity in any scheme which did not ultimately include the great Latin Church of the West, as well as the Orthodox Churches of the East, to which they were still bound by many ties of common faith and tradition. The satisfactory solution of the question depended upon the tone and temper of Church opinion which moved behind."

The *Times* correspondent at Zanzibar telegraphed on January 12th that the Bishop of Zanzibar was to leave for England on the 14th inst. "The delay in his departure," he said, "was due to nothing more serious than some mislaid luggage."

The Rural Dean of Rochester has presented to Rochester Cathedral a fine dalmatic of the fifteenth century. It is mainly of English hand-worked velvet, but the orphreys are of German make of the same period. The vestment is being placed in the Cathedral treasury.

J. G. HALL.

SAINT AGNES

Sweet child, dear little sister of the saints,
We love to greet thy feast day, year by year;
Thy passion, gentle maid, to us is dear,
Thy fortitude that wavers not nor faints.

We grieve to see thy slender girlish form
Torn by the torments of a tyrant's ire;
But still amid the rack, the sword, the fire,
Thy lips are breathing this, throughout the storm:

"My neck He hath encircled with a chain
Of gems, and put a bracelet on my wrist,"
E'en though thine eyes be darkening with the mist
Of weary faintness through thy grievous pain!

The sword at length hath set thy spirit free;
It soars to Paradise to meet thy Lord
For whose dear sake thy blood was freely poured,
Who with a martyr's crown doth welcome thee.

In pictured windows, now we see thee stand,
With flow'r-crowned brow, and robes of virgin white,
And, as thou wast victorious in the fight,
Bearing the victor's palm-leaf in thy hand,

Thou teachest us that no one is too young,
Too weak or tender to take up the cross,
And bravely bear it through all pain and loss
For love of Him who on its arms hath hung.

Dear Christ, we pray Thee, grant us grace to be
In all our duties faithful to the end,
Trusting in Thee, our Saviour and our Friend,
Till we shall also gain our crowns from Thee!

MARY McENNERY EHRHARD.

THE LARK

"Oh, Sailor of the sky, towards Heavenly Port,
What news of that far Bourne?—dost thou not know
Where is the gate of Heaven set, and where
The road some day each timorous soul must go?"

"No, eager soul, no message do I bring.
The secret of the Ages, kept so long,
The singing Seraphs did not give to me,
I only learned from them my Heavenly song!"

ANNAH ROBINSON WATSON.

NEW YORK CHURCH CLUB INSPECTS SEAMEN'S INSTITUTE

Meeting is Held Amidst Novel Surroundings

PLANS APPROVED FOR ST. BONIFACE'S CHAPEL OF THE CATHEDRAL

Attempts Will Be Made to Secure Funds for Building the Nave

OTHER LATE NEWS OF THE CHURCH IN NEW YORK

New York Office of The Living Church }
37 East 28th St.
New York, February 3, 1914 }

AT the invitation of the officers of the Seamen's Church Institute, 25 South street, New York City, the officers and members of the Church Club of this diocese attended a reception in the new building of the institute on Wednesday evening, January 28th. After a tour of inspection, there was a short business meeting of the club.

At seven o'clock dinner was served. Dr. E. R. L. Gould, president, made an address of welcome, and asked Mr. Henry L. Hobart to be toastmaster. Edmund L. Baylies, Esq., who is president of the Seamen's Church Institute, gave an interesting account of the society's work for seamen in the past seventy years. He said that the new building and land had cost over a million dollars. It is the greatest building of its kind in the world. Sailors and officers make it their home. They and their bank accounts are well cared for. Religious services are held in the chapel in six different languages, and Bibles in nineteen languages are in use every day. The Rev. Archibald R. Mansfield, chaplain and superintendent, told of the spiritual care of the sailors, and how 13,000 lodgings were given in December; 3,000 pieces of mail cared for; \$18,000 of sailor's money for that month was received in the savings department, and 80 per cent. of this was subsequently transmitted to dependent relatives in many lands. He drew attention to the fact that the chapel is not hidden, but is in plain view on the main floor. They are not ashamed of their religion and of leading the seamen to confess Christ before men.

The Rt. Rev. Dr. Thomas, Bishop of Wyoming, said in part: "We must institutionalize much of our Church work to make it practical and effective, but we must also take care not to over-institutionalize. The great need to-day is Christian fellowship; not mere benevolence. Men want hearts, not money; the giving of ourselves. The employer should know, as far as possible, the men who work for him, and take an individual interest in them."

Bishop Greer was the last speaker. He declared that the present day methods and scope of the work done by the institute for seafaring men was due to the splendid courage, zeal, vision, and faith of Mr. Baylies and Mr. Mansfield. In this undertaking, as elsewhere, the thing that counts is the personal equation.

The Bishop outlined the Christian need of the city and of rural populations. He pleaded for religion as a vital force in human life and social welfare. We should minister to physical suffering and distress, but the great need to-day is that the Church ministers to the spiritual destitution of society. This is where real, radical social welfare and reformation rest. Social, political, or economic process cannot make the change. The human soul will not allow itself to be eliminated. That was the mistake of realism and naturalism. We must keep the sense of responsibility to God before them in order to save the men and women of this city, who are sinking down in moral degradation. We must put that sense of responsibility to God into social consciousness. This can be done in two ways:

- (1) By the multiplication of our churches—missions and parishes—to gather people in; and
- (2) By Church centralization to meet changes and redistribution of population.

Most of our city parishes must stay where they are, and adapt themselves to new conditions, becoming centres for civic betterment and neighborhood work. Why should this work be done by our school houses? The Church carries religious influence with it. It should organize clubs and other agencies in addition to schedules of religious services, and be a centre of life and love for the betterment of physical health, reclamation of children, and improved sanitation, and the neighborhood will respond. There should be a small body of laymen to study and work out the problem in each place. We want the Church to grapple with the great problems of the City of New York. We must get God into its life. We must get the forces of God—of light and of love—into the city and nation.

The trustees of the Cathedral, at a meeting held on January 27th, approved plans by Vaughan for the chapel of St. Boniface, which is intended for services in German, and will be erected by Mrs. George S. Bowdoin at a cost of \$175,000. It will be on the north side of the Cathedral next the Huntington chapel.

Mr. and Mrs. Elihu Chauncey have given \$2,500 toward the cenotaph to the late Bishop Horatio Potter, which will stand against the chancel wall opposite the entrance to the Belmont chapel; and

the sons of the late Mrs. Alfred Corning Clark Potter will give a window in memory of the late Bishop Henry C. Potter, to be placed in the Potter chapel.

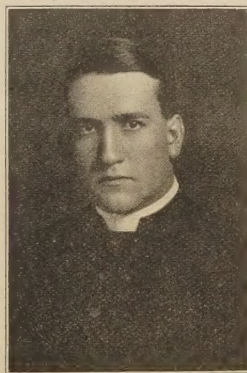
At a recent joint meeting of the Cathedral league, and the Woman's Auxiliary (of the Cathedral), it was voted to form a committee of one hundred men and women, who shall have charge of the movement to raise the sum of one million dollars in order to complete the building of the nave of the Cathedral of St. John the Divine. It will be the aim of each member of the committee to raise \$10,000 or to influence Church people to make memorial gifts of \$2,500 each.

There has already been outlined in these letters the projected work of the Training School for Sunday School Teachers under the auspices of the diocesan Board of Religious Education. The course is to extend over three years, but a person may begin with

Training School for Teachers
the first year or with the third year's work, each of which begins on February 6th. The second year's work will be given in the coming autumn. First year's work includes Child Study and Religious Pedagogy, Life of Christ, An Outline of Christian Missions, and The Christian Year. Second year's work is devoted to Acts and Epistles, Catechism and Christian Doctrine, Prayer Book and Church Worship, History and Organization of the Sunday School, and The Land of the Bible. Third year's work is on the Old Testament and Church History. There are also special courses arranged for kindergarten and primary teachers, one for Sunday school superintendents, and one on Social Activities in the Sunday school. The lessons for all of the courses will be given at the Diocesan House, 416 Lafayette street. A prospectus of the Training School may be obtained on inquiry to the secretary, Rev. Dr. W. W. Smith, 73 Fifth avenue.

As already stated, the rector-elect of St. Ignatius' Church is the Rev. Maxwell Ganter. There were some errors in the biographical sketch as published. The rector-elect is a son of the late Rev. R. S. Ganter, D.D., rector for many years of St. Paul's Church, Akron, Ohio, and was born in that city May 31, 1883. He

**The Rev.
Maxwell Ganter**



REV. MAXWELL GANTER

was graduated at Kenyon College in 1904, and at Yale Graduate School in 1906. He then spent a year abroad, after which he entered the General Theological Seminary and was graduated in 1910, being ordered deacon in the same year at St. Thomas' Church by Bishop Partridge. He was curate of St. Martin's Church, New Bedford, Mass., 1910-11, then for a few months was on the Cathedral staff in New York, and from November 1911, till May 1912, was curate at Christ Church, New Haven, of which parish also he was priest in charge from May 1912, to May 1913. During the fall of the latter year he was curate at St. Mark's Church, Philadelphia, and since November 1913, has been curate at Grace Church, Newark, N. J.

The forty-third anniversary service of St. Ann's Church for Deaf Mutes, was held at the Cathedral on Sunday afternoon, January 25th. A large number of deaf mutes from New York City and vicinity were present. Bishop Greer assisted in the service.

The sermon was preached by the Rev. Dr. Chamberlain, rector of St. Ann's Church, and for forty-two years a missionary to deaf mutes. His sermon was interpreted as he proceeded in the sign language by the Rev. John H. Keiser, one of the missionaries of St. Ann's. Dr. Chamberlain impressed upon his hearers the great disadvantages under which deaf mutes labor in acquiring spiritual and material education and urged the necessity of public assistance to the institution of which he is the head. Last year contributions of \$3,200 were received, whereas the cost of the work was \$5,000. It is imperative, he said, that the scope of the work be extended.

By the will of Miss Mary Louisa Van Wagenen, who lived at No. 74 West 103rd street, the greater part of an estate is left to charitable and religious institutions. The

**Some
Large Bequests**
General Clergy Relief Fund receives \$25,000 in memory of John R. Lewis, a cousin. The

same amount is left to the Domestic and Foreign Missionary Society, in memory of Mrs. Herbert G. Van Wagenen, the testator's mother. St. John's Guild receives \$3,000 to endow a bed at the Seaside Hospital in memory of Hobart Lewis, cousin. The Home for Old Men and Aged Couples receives \$8,000 to endow for one couple a double room to be known as "Admah, the Place of Rest," and to be in memory of Brittain W. Van Wagenen, brother. St. Luke's Home for Aged Women receives \$5,000 to endow a room in memory of Miss Van Wagenen's mother. The Society for the Relief of Half Orphans and Destitute Children receives \$5,000. The Church Periodical Society, St. Agnes' Chapel branch, receives \$100, with all

books, periodicals, and engravings marked for it. The New York Bible Society receives \$3,000, the City Mission Society receives \$12,000, and the Rev. Wm. W. Bellinger, D.D., vicar of St. Agnes' chapel, receives \$3,000.

The intention to discontinue the work of Trinity parish at the present Trinity chapel, West Twenty-fifth street, and transfer that work to another site not yet determined upon, has already been stated in these columns. It is now announced that the vicar of Trinity chapel, the Rev. Dr. John Mockridge, will immediately become vicar at Old Trinity, a position that has been vacant since the removal of the Rev. C. R. Stetson, more than a year ago. Dr. Mockridge, however, will continue the work at Trinity chapel until the new arrangements are completed, and it is not yet determined precisely, what the new move will be. It is said that two years ago there were less than 65,000 people making their homes within a square mile with Trinity chapel as the center, of whom approximately 35,000 are Roman Catholics, and that for the remainder there are eight of our own churches and 28 churches of Protestant denominations. With a continually decreasing population it has been determined that the efficiency of the work will be promoted by the withdrawal of that portion of it heretofore done by Trinity parish.

Fifteen parish Men's Clubs have joined with the Seabury Society in issuing invitations to a Washington's Birthday conference to be held in the undercroft of the new Synod Hall on Monday evening, February 23rd. These invitations are to all other parish Men's Clubs of Manhattan, Bronx, Brooklyn, and Newark, and the aim is to see how clubs may be of greater usefulness to their own parishes, and whether laymen from them will take hold of plans for holding, during future diocesan conventions, exhibits and public meetings to increase interest of all organizations and their work. Speakers from Columbia and Yale Universities will tell of work done by students outside of study hours, and Myles O'Dwyer of the Laymen's League of Boston, just formed and representing parochial Men's Clubs of Boston, will tell of work done and planned there.

A course of five lectures on the subject "What is Christianity?" will be given during Lent by Mrs. George J. Romanes of London, at 844 Fifth avenue, in this city, on Monday mornings at 11 o'clock and on Friday afternoons at 3 o'clock, beginning February 27th.

A charge of \$3.00 will be made for the course of five lectures, and tickets may be had by applying to Miss Elizabeth Kean, at 844 Fifth avenue. Mrs. Romanes will be remembered by many Churchmen, having traveled and lectured in this country before. She is the widow and biographer of the eminent English scientist, George J. Romanes. She devotes most of her time to writing and lecturing on religious subjects. Her coming again to America gives a rare opportunity to hear one thoroughly equipped to deal with matters of faith and order.

MISSIONARY BULLETIN FOR JANUARY

NEW YORK, January 17, 1914.

TO January 1, 1914, we have received \$125,392.52 as against \$114,666.39 last year, an increase of \$10,726.13. Nearly \$95,000 of this sum comes from the parishes, and this source of income shows an increase of over \$6,000, and it also comes from fewer parishes by 143. As we said a month ago—so we now repeat—we believe that the smaller offerings of the many have much to do with this happy result, and it promises well for the future. We are most grateful for being permitted to report this glad news, and we know it will rejoice many a heart.

Contributing Parishes 1914	1,512
Contributing Parishes 1913	1,653

Decrease 143

Parishes completing Apportionment 1914	68
Parishes completing Apportionment 1913	91

Decrease 23

Too often we find selfishness and inertness and oftentimes scepticism have thrown water on the flames, and in consequence the Church has halted when she should have gone forward. And men have fought her and apparently conquered her, and they have persecuted and crucified the Christians; but, just as Christ defied death, so the Church has defied her persecutors. Her body has been bruised and maimed, but her great heart time and again has vanquished her enemies, and won them too.

So the Cross of Christ is winning the World. Slowly it may be but surely. The Epiphany made all of one kin, and now both Jew and Gentile, bond and free, stand side by side and hand in hand.

Very truly yours,

GEORGE GORDON KING,
Treasurer.

CHURCH BODIES MEET IN PHILADELPHIA

Representative Gatherings Discuss Serious Subjects

PLANNING FOR LENT IN THE CITY

The Living Church News Bureau }
Philadelphia, February 3, 1914 }

THE Clerical Brotherhood, the Church Club, the Sunday School Institute of West Philadelphia, and the convocation of South Philadelphia, were gatherings of large and representative numbers of Churchmen held in different parts of the city during the latter part of January, at each of which the Church was shown to be well alive to its opportunities and possibilities.

The topic committee, under the direction of its chairman, the Rev. Charles A. Ricksecker, is presenting a series of interesting subjects for the consideration of the Clerical Brotherhood on Monday mornings. On January 19th, the Rev. Gilbert E. Pember, rector of Christ Church, Ridley Park, read a paper on Churchmanship. He pleaded for an assimilation of what is true in all the three types. He stated very clearly the distinctive teachings of each, and went on to say that they should be so coordinated as to bring together the different parties. In this way only, he said, could the Church do the great work for which it is so admirably equipped. The paper provoked considerable discussion.

An annual event eagerly looked forward to is the supper of the Church Club of the diocese. On Thursday evening, in the new Hotel

The Church Club Supper

Adelphia there were about three hundred men, Bishops, clergy, and laymen, present. The supper was given on the roof garden of the hotel; all the surroundings were suited for a social and good time. After the supper Mr. John J. Collier, the president, introduced the speakers of the evening with a short address outlining the general subject, Municipal Morality. The speakers were Colonel Sheldon Potter, Franklin S. Edmonds, Clinton R. Woodruff, and George W. Norris, Director of Public Wharves and Docks. Colonel Potter, while director of Public Safety, made an investigation of the moral condition in this city, and was therefore prepared to speak intelligently. He said that primarily the question is one of the moral state of the individual. A city cannot be rightly reformed until its leaders are right. The fault is in the use of power by those whose self interest is uppermost. In relation to our own city, he pointed out that nothing could be done with the present cumbersome machinery. Smaller councils, combinations of expensive and cutting off of useless offices, are necessary before any progress can be made in the improvement of the civic morals. Mr. Edmonds, who is at the front in all questions pertaining to the welfare of our city, spoke along the same general lines with Colonel Potter. He suggested three heads under which the subject should be treated: Interest, Intelligence, and Loyalty. These he claimed to be necessary for any progress. Director Norris spoke of how little we know our neighbor. In order to accomplish anything in civic morality we must study his interest and apply Christ's rule. Mr. Woodruff summed up the discussion by citing cases where the Churchman should direct his energies in this city.

On the same evening in West Philadelphia, Church of the Redemption, the Convocational Sunday School Institute was held. The attendance was splendid, representatives from almost every parish being present. The brief service was conducted by the rector, the Rev. Albert Edward Clay. The meeting was presided over by the president of the institute, the Rev. George Lynde Richardson. The Rev. Hugh L. Burseson, D.D., from the Church Missions House, made a telling address on Missions. His special reference was to the duty of the school to study and work for missions. The Rev. Llewellyn N. Caley told what grounds the Sunday school should cover. He dwelt chiefly on the work suggested by the General Board of Religious Education. Both addresses were enthusiastically received. This institute, with its Teachers' Training Classes, is proving to be a power in helping the schools in this convocation.

To attend the meetings of the convocation of South Philadelphia, is to give one an insight to the work of the Church in this diocese such as can be gained nowhere else.

South Philadelphia Convocation

There is about every nation on the earth within its boundaries. The Church there is making an effort, under the wise and earnest guidance of our Bishop, aided by a most devoted army of priests, to solve the problems there and to bring those peoples into the Kingdom of God. The Bishop presided over the meetings which were held in the Holy Apostles' Church. In the afternoon he held a conference for the clergy. His subject was Prayer and its need in bringing success out of the complicated work which the Church has to do. The reports of the missionaries were encouraging. Archdeacon Phillips reported for the colored work of the entire diocese, as also did the Rev. Thomas Edmund Della Cioppa for the Italian work. Remarkable progress was reported in the French work which is being done

in St. Sauveur mission. The Rev. George S. Gassner made a very encouraging report of advancement in the Seamen's Mission. In the evening a missionary meeting was conducted in the Sunday school room. Dean Phillips spoke on the colored work, the Rev. T. E. Della Cioppa on the Italian work, and Mr. Woodruff on the social work which needs to be done in the Convocation. The need of social centres was strongly emphasized, to offset the influence of the low politician and the degraded surroundings in which the people in some parts of that section of the city live. Archdeacon Phillips told of a school house surrounded by sixteen saloons, and how the children attending that school were forced to spend their days in that degrading atmosphere. The part the Church should take in the improvement of these conditions was the theme of the address of Mr. Woodruff.

Among the preachers at the University of Pennsylvania for the Sunday afternoon services are the Rev. William C. Richardson, D.D., of St. James' Church, this city, the Very Rev. Walter T. Sumner, D.D., of Chicago, and Dean Robbins, of the General Theological Seminary.

The Churchmen Student Committee has arranged a pre-Lenten service to be held in Houston Hall, Shrove Tuesday. Bishop Kinsolving will be the speaker. Among the other services during Lent, the regular celebrations for the students will be continued in St. Mary's parish church each Wednesday morning at 7:45 o'clock. These celebrations have been well attended.

Preachers and Lenten Services

Arrangements are already being made for the Lenten noonday services. The Committee of the Local Assembly, Brotherhood of St. Andrew, has announced its schedule for the Garrick theater. The services will be opened by the Bishop, who will preach February 25th—28th. Beside several of the best local preachers, the Bishop of Chicago, the Rev. S. C. Hughson, O.H.C., the Bishop of Western Michigan, the Rev. C. Ernest Smith, D.D., of Washington, the Bishop of Kentucky, and the Rev. George Craig Stewart, of Evanston, Ill., will be preachers. The services in St. Stephen's Church will likewise be conducted as heretofore, with many of the speakers who will appear at the Garrick. This work of the Brotherhood is taking deeper roots in the religious life of this city each year.

The great work at Galilee Mission is having its 17th anniversary on Saturday, January 31st, Sunday and Monday following.

Galilee Mission Anniversary

On Saturday the Bishop, followed by the Rev. Louis C. Washburn, D.D., the Rev. Robert Johnson, D.C.L., and Mr. Edward H. Bonsall are the speakers at the mission. The music is by St. Matthew's choir. The services on Sunday were in Holy Trinity Church, the rector, the Rev. Floyd W. Tomkins, D.D., preaching the sermon. The services on Monday will again be at the mission with the Bishop-Suffragan, followed by the Rev. Llewellyn N. Caley, the Rev. John A. Goodfellow, and Mr. Edmund B. McCarthy, as speakers. Music will be furnished by the choir of St. Jude and the Nativity parish. The Superintendent reports that 72,000 have attended the chapel services during the past year.

Among other gifts which are being made to the Memorial Church of St. Barnabas, now in course of construction, is an organ as a memorial to his wife, Helen Lambert Duhring, by her husband, Herman L. Duhring, Jr. Mr. Duhring is giving \$2,000. To this

Memorial Organ

will be added about \$1,500 more by the Carnegie fund. The buildings of this new church are rapidly approaching completion, and it is expected that they will be ready for use about Easter.

The members of Calvary Church, Conshohocken, are rejoicing in the extinguishment of a debt of \$9,500, which has rested on the

Payment of Debt

parish for some time. The attempt to raise this amount was started in July 1911, and by means of regular and systematic payments the entire amount was finally secured.

At All Saints' Church, Norristown, a vigorous campaign of three weeks resulted in the raising of \$3,700 for a new organ. The old organ was sold for \$600. A new organ costing at least \$4,500 is to be contracted for and installed as quickly as possible.

A New Organ in Calvary Church

It is rumored that the Rev. W. T. Capers will terminate his rectorship of the Church of the Holy Apostles shortly after Easter

Termination of Rectorship

so that he may be consecrated as Bishop-Coadjutor of West Texas early in May, probably in connection with the meeting of the council of that diocese to be held in St. Mark's, San Antonio, May 13th.

The marriage of the Rev. H. C. Stone, of Holy Trinity chapel, and Miss F. Irene Pope, daughter of Mr. and Mrs. John W. Pope, took place at noon on January 29th.—The

Miscellaneous Items

Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, announced to his congregation on St. Thomas' Day, a gift of \$5,000 from the seven children of Mrs. Malcolm Lloyd, to be used by the rector of the parish for the aid of deserving persons.—On the first Sunday after Epiphany was dedicated in Calvary Church, Germantown, a very handsome memorial window given by a large number of the parishioners to commemorate the forty-three years' rectorship of

(Continued on page 515)

WORK AMONG ITALIANS IN CHICAGO

Bishop Anderson Receives A Large Number From the Roman Church

THE PROBLEM OF PARISH SUPPORT IS WIDELY DISCUSSED

Committee of Fifteen Organizing Action Against Commercialized Vice

OTHER INTERESTING ITEMS FROM CITY AND DIOCESE

The Living Church News Bureau
Chicago, February 3, 1914

A REMARKABLE service was held on the evening of the Third Sunday after Epiphany, St. Paul's Day, at the mission of St. John the Evangelist, Rees and Vine streets, Chicago, the Rev. Joseph Anastasi, priest in charge. St. John's is located in what was once an American workingmen's residence neighborhood, but it is now "Little Italy." During the transition days, the Rev. N. O. Hutton, rector of St. Chrysostom's Church, Chicago, sponsored this work, giving to it much time and attention, and assisting Fr. Anastasi in numerous ways to keep things going until the dawn of this present very important, and quite unprecedented, opportunity among the Italians who have drifted away from the Roman Catholic Church.

On the evening of St. Paul's Day, Bishop Anderson made his first official visitation to what is now the new Italian Church of St. John the Evangelist. He was assisted by the Rev. A. H. W. Anderson, as chaplain, and the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, was also present. The Bishop administered Confirmation to a class of twelve adults, and then received into "the Communion of the Catholic Church" twenty-five men, members of the Santa Rosalia Society, of which we wrote in a Chicago letter some weeks ago. All of these men had formerly been confirmed in the Church of Rome. This society has recently presented St. John's Church with a new side altar adorned with a statue of Saint Rosalia, and has also erected in the church a handsome pulpit, dedicated to Bishop Anderson, in commemoration of this pivotal service of Confirmation and admission. They have also given a new reredos. All of these gifts were blessed by the Bishop at this service. In addition, these people, all of whom are poor, have painted the interior of St. John's Church, and have decorated it, so that it is one of the most attractive and beautiful of our smaller churches in this entire diocese.

At this impressive service, Evensong was sung in Italian by Fr. Anastasi and his congregation, and in English by the Bishop and the visiting clergy. The church was crowded to its utmost capacity, the large majority of the congregation carrying children in their arms. In the course of his sermon, Bishop Anderson dwelt on the principles of Christian living, and emphasized the fact that the Church is not seeking to win members from other Churches, but only to minister to those who had fallen away from their previous religious affiliations. At the informal reception in the parish house, following the service, the Italians made it very clear that they fully understood Bishop Anderson's position on this point. They freely stated that they are seeking his spiritual leadership, and that the initiative comes from them. During this reception a delegation of South Side Italians, representing a society of one hundred and fifty men, waited on the Bishop, and asked for his spiritual oversight and leadership.

It is most earnestly to be hoped that the Church people of Chicago will promptly recognize the importance of this "psychological moment" in our Church's diocesan missionary work. There ought to be a rectory at St. John's, and there ought to be a church and a parish house on the South side for the large colony of Italians who live in that part of the city. Some work is being done on the South side among the Italians, by Grace Church, all of which is thoroughly appreciated. It is safe to say that never before in the history of the diocese, has such an opportunity to serve the Italians presented itself, as now exists, centered around Fr. Anastasi. May it be speedily grasped, before these people drift away into agnosticism and dreary indifference.

A number of important data bearing on the question of paro-

chial support have lately been published in various parish papers, both city and suburban. In most cases the situation seems to be the familiar one, that only the minority, though often a large minority, are willing to support the Church by regular pledges or by pew rentals, and that the majority of those who come close enough to the Church to be counted as communicants "love to have it so." In one parish, reporting over 900 communicants last May, less than 375 pledges have been received for the current year. Another parish of about 900 communicants, whose annual budget is estimated at \$22,000, reported 470 pledges last year, probably a larger proportion than is found elsewhere. A third parish, and all of these are considered as thriving, well-managed and successful organizations, out of a communicant list numbering about 750, had less than 300 persons who will give regularly, outside of the Sunday school. In one of these parishes, twenty-four men now give fifty per cent. of the regular income. A committee appointed by this parish to bring in a report to its congregation discovered that the average pew rental in this diocese is about \$25 per year per sitting, and that practically all the congregations where pews are rented have also the weekly envelope pledge system to supplement the rentals from sittings. And yet we do manage to get along somehow, and the income of the diocese, as a whole, is steadily increasing. It was over \$656,000 last year, and has been over \$650,000 for each of the past three years. In 1906-7 it was \$590,000. The faithful ones in most of our parishes have this consolation, anyway, that "the same afflictions" which confront them in this unfair shirking by the majority, are "accomplished in their brethren who" live in other parishes, as a rule.

The eighth anniversary of the Rev. Hugh H. Spencer, as priest in charge of St. Margaret's Church, Windsor Park, on the South Side of Chicago, was observed on the evening of Wednesday, January 21st, by a well-attended reception given to him and Mrs. Spencer by the ladies of the congregation. The parish hall was decorated with the flags of all nations. Bishop and Mrs. Anderson were among the numerous guests. In addition to several numbers of vocal music, the programme included a lantern lecture on Mexico by E. L. C. Morse, of the Sheridan School, the views being from pictures taken by Professor Morse during his residence in Mexico, several years ago. Bishop Anderson made an address, congratulating the congregation on the fine progress which had been made at St. Margaret's. The priest in charge gave a review of the salient achievements of the past eight years, and thanked the ladies for a handsome gift of quartered oak mission furniture for the drawing room of the rectory, presented in commemoration of this anniversary. The woman's guild of the mission cleared \$800 at their December bazaar, and the congregation have raised and paid \$10,000 on their property during the past five years. This is a remarkable achievement, for the mission has enrolled only a little over two hundred communicants. St. Margaret's is distinguished for another notable feature. It is one of the very few congregations in this diocese whose Sunday school enrolment is as large as their list of communicants. This, as everyone knows, is the ideal condition of Sunday school life, as far as numbers are concerned.

The Committee of Fifteen, incorporated under the Illinois state laws, to "aid the public authorities in the enforcement of the laws against pandering, and to take measures calculated to prevent traffic in women," is undertaking a city-wide campaign in Chicago for the suppression of commercialized vice, and is organizing local councils throughout the city for the purpose of coöperating with and assisting its work. A meeting was held at the parish house of Trinity Church, 125 East Twenty-sixth street, Chicago, on the evening of Monday, January 26th, for the purpose of organizing a council to cover the district from Twelfth street south to Thirty-fifth street, and from Wentworth avenue east to the lake. Mr. Samuel P. Thrasher, superintendent of the Committee of Fifteen, addressed the meeting, which was called by a committee consisting of the Rev. J. M. McGann, rector of Trinity Church, Messrs. A. C. Bartlett, and E. P. Bailey, Mrs. John Jay Abbott, and Miss Kate T. Adams. The subject of Mr. Thrasher's address was "Vice Conditions in Chicago, and the Remedy."

Canon Henry Grattan Moore, rector at Batavia, has been doing some very effective work among the boys of the St. Charles School, and among the wayward girls of the Geneva Home for Girls, at Geneva, Ill. Frequent visits made by Canon Moore, carried on for months together, have resulted this year in two notable Confirmation classes, presented recently to Bishop Toll, one class of nineteen boys at the St. Charles School, and one of eighteen girls at the Geneva Home. All this work is extra-parochial on the part of Canon Moore, and has absorbed much of his time during the past year.

Miss Helen Hendricks, a former student of the University of Chicago, who leaves in February to take up work as a missionary of the Church in China, was tendered a reception at Lexington Hall, one afternoon during the closing week of January, by the Churchwomen of the University of Chicago. The address of the

afternoon was given by the Rev. Dr. Herman Page, of whose parish Miss Hendricks has been a member. Missionary spirit among the young men and women of the Church at the University of Chicago is deepening steadily. The recent Student Volunteer Movement convention at Kansas City quickened this spirit greatly. It may not be out of place here to mention, also, the remarkably high average of morale now obtaining among the students of this great university. The gymnasium tests have brought this out with indisputable clarity. There is a growing seriousness of religious purpose, also, among the students, which is manifesting itself in several directions.

The annual meeting of the trustees of the Church Home for Aged Persons was held in the Church Club rooms on the afternoon of Tuesday, January 27th, Bishop Anderson presiding. At the business meeting the whole project of the new building was carefully considered. The board of managers also met with the trustees, for the first part of the session. The officers and trustees were, most of them, reelected for the new year. The affairs of the Home are in excellent condition, and much effort is being centred in the enterprise of raising funds for the erection of the new building.

The endowment fund of the Church of the Ascension was considerably increased by the very generous Christmas offering of \$2,060, and also by a bequest from Mrs. Susan F. Avery, which will amount to about \$750.

An unusually elaborate set of vestments was recently presented to the Church of the Ascension, the gift of Mr. Fred B. Wheeler, in memory of his mother, Rebecca Brewster Wheeler. The set consists of thirteen pieces: chasuble, celebrant's stole, maniple, amice, burse and chalice veils, deacon's dalmatic, stole, maniple and amice, sub-deacon's tunicle, maniple and amice. They are made of a very costly and exquisite French cloth of gold of the best metal. The orphreys are of cut velvet brocade of finest texture and coloring, the whole lined with a rich Spanish red silk. The medallion on the chasuble is a gold five-inch Maltese cross within a circle, delicately set in a mass of choice brilliants, and a large yellow topaz in the centre, the latter from an old brooch of Mrs. Rebecca B. Wheeler's. The stoles, maniples, burse, and chalice veil are ornamented with an embroidered cross and circle. Out of the latter come three wings of brilliant hue, all going in one direction, thus forming another circle. Under the cross is an embroidered border, with gold fringe below. There is to be a cope and benediction veil added to the above vestments on Easter Day, which will complete the full set.

In spite of the unseasonable warm weather which has prevailed so largely this winter, the health of Chicago is much improved over last year's record. Dr. Young's recent bulletin from the Board of Health states that for the eight weeks ending January 14th the deaths from measles this year were 82 per cent. fewer than the average of the five preceding years, and the reduction in deaths from scarlet fever was 54 per cent., from pneumonia nearly 30 per cent., from diphtheria 24 per cent., and from influenza 23 per cent.

St. Luke's parish, Evanston, sustained a serious loss on January 10th in the death of Mary Church Wilcox, wife of Mr. George G. Wilcox. The burial took place on Monday, January 12th, from the beautiful Lady Chapel of St. Luke's, erected by Mr. and Mrs. Wilcox as a memorial to their son Gaylord. Mrs. Wilcox had been failing in strength for a year, and was a devout communicant of the Church. Much sympathy is extended to Mr. Wilcox, and to the parish where she was so deeply beloved.

The Church of the Good Shepherd, Lawndale, is prospering under the recently-begun leadership of the Rev. E. G. Bowers. A largely attended meeting of the women of the parish was addressed by Mrs. John Henry Hopkins, on January 29th, the theme being "The Federation of Women in Parochial Work." It was decided at this meeting to re-organize the women workers in the Church of the Good Shepherd.

It is welcome news that the Rev. Herbert B. Gwyn is rapidly recovering from his operation for appendicitis, and expects to leave St. Luke's Hospital in order to return to his parish, St. Edmund's, by the end of this week. The Rev. E. A. Lemoine of St. John's, Naperville, who has been very ill at St. Luke's for months, is also now convalescing rapidly, and expects soon to be able to resume his parish work.

The Rev. Dr. Bradner, director of the department of parochial education of the G. B. R. E., was in Chicago lately, and a number of the clergy of the diocese met him at the Church Club rooms on Monday morning, January 26th, for an informal conference.

Mr. Jacob Riis has recently visited Chicago, and has made addresses at the University of Chicago and elsewhere. TERTIUS.

EVERY DAY is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Joseph Hall.

TO GIVE heartfelt praise to noble action is, in some measure, making them our own.—La Rochefoucauld.

First American Province Organized

The Seventh Missionary Department Becomes the "Province of the South-west"

THE first Province to be organized under the new canon in the American Church is the "Province of the South-west," which evolved from the old Seventh Missionary Department at the meeting of the primary Synod, which was held January 20th to 22nd in Grace Church, Muskogee, Okla.

The new Province comprises the states of Missouri, Kansas, Arkansas, Oklahoma, Texas, and New Mexico, including the seven dioceses and five missionary districts therein, and covers an area of 66,000 square miles, with a population of over twelve and one-half millions of people.

Pursuant to the summons of the Presiding Bishop of the American Church, a large quorum of delegates from the several dioceses and districts assembled at Grace Church, Muskogee (the Rev. H. J. Llywd, rector), on Tuesday, January 20th. The following diocesan Bishops were in attendance: the Rt. Rev. D. S. Tuttle, Presiding Bishop; the Rt. Rev. F. F. Johnson, Bishop Coadjutor of Missouri; the Rt. Rev. Sidney C. Partridge, Bishop of West Missouri; the Rt. Rev. Frank R. Mills-paugh, Bishop of Kansas; the Rt. Rev. James R. Winchester, Bishop of Arkansas, and the Rt. Rev. George H. Kinsolving,

Rev. Wm. E. Gardner, and Mr. John W. Wood, of New York, after which the annual report of the department secretaries was read by Secretary Hyde. The organization of the Provincial Synod was made the special order of the day for Wednesday, at 10 o'clock, pursuant to the call. The Rev. E. H. Eckel of St. Joseph, Mo., presented the report of the "Board of Strategy," or executive committee of the department, which recommended the formation of associate missions, better methods of keeping track of communicants and Church people, and other important matters, the presentation of which was cut short by the order of the day, or conference, on the general subject of "Church Efficiency in the Southwest," with the Bishop of Oklahoma, the Rt. Rev. F. K. Brooke, presiding.

The first topic discussed was "The Need of Men in the Ministry," and was ably handled by the Rev. Phillip Cook, of San Antonio, Texas. The speaker thought that too much emphasis was being placed on the restrictions imposed on young men seeking to enter the ministry, and that the Church was "sacrificing too much quantity for the element of quality" in candidates for ordination. His plea was for less requirements in Greek and Hebrew and more fitness for practical missionary work, which would necessitate the training of young men in local and western seminaries, in order to keep in touch with the needs of the country in which they min-



DELEGATES TO PROVINCIAL SYNOD OF THE SOUTHWEST

Bishop of Texas. The Missionary Bishops present were the Rt. Rev. Francis K. Brooke, Bishop of Oklahoma; the Rt. Rev. Theodore P. Thurston, Bishop of Eastern Oklahoma; the Rt. Rev. Sheldon M. Griswold, Bishop of Salina, and the Rt. Rev. Edward A. Temple, Bishop of North Texas. The venerable Bishop Garrett, Bishop of Dallas, was unable to be present, and the new Missionary Bishop of New Mexico, the Rt. Rev. F. B. Howden, had not yet arrived in the field.

The first service was a celebration of Holy Communion, with the Presiding Bishop as celebrant. The Bishop Coadjutor of Missouri preached the opening sermon, which was a strong and forceful presentation of our problems and needs in this great Southwest.

With the presiding Bishop in the chair, and the Rev. Harry Neal Hyde, of Arkansas, as secretary, the organization of the old missionary council was continued until the Provincial Synod could organize, and the letter of resignation of the Rev. H. Percy Silver, the former department secretary, and now United States chaplain at West Point, was read and accepted, and a committee was appointed to convey to Mr. Silver the heartfelt appreciation of the whole department of the self-sacrificing and loyal Christian services of the retiring secretary, and to express the general regret occasioned by his call to other fields of labor.

As the afternoon session assembled, the Bishop of Eastern Oklahoma gracefully welcomed the Bishops and clerical and lay delegates to his district, and Bishop Brooke, of Oklahoma, voiced the greetings of the entire state, which addresses were happily responded to by the Presiding Bishop.

The privileges of the floor were extended to Dean Groton, the

ister. The call for men is urgent, as at present we have only one clergyman to every 40,000 of our population in the Southwest. He thought it the duty of this Province to establish a theological seminary in this Province, and not be so wholly dependent on eastern and northern colleges for men for the ministry. He thought there was such a thing as an "aristocracy in education," which could be overcome by a local educational standard which would better fit men for our missionary work.

This thought was emphasized, in the discussion which followed, by Archdeacon Thompson and by Bishop Johnston, of West Texas, who suggested the University of Texas as being an admirable place for a theological school. Bishop Mills-paugh, of Kansas, told of the good and efficient work being done at the Kansas Theological School at Topeka, and the Bishop of Salina explained that the old St. John's Military Academy, at Salina, had been reorganized and equipped as a Church school for boys, and that the institution was entering upon renewed prosperity this year as a school where our boys can obtain a religious and secular education at a moderate price.

The second topic on "The Evangelizing Forces in the Church," was well treated by the Rev. James Wise, of St. Louis. The speaker's plea was for the establishment of "associate missions" at our educational centers and state universities, where men could live and work together and do Church and missionary work, while completing their secular education. He commended the good work being done by our religious orders and associate missions, by our retreats and quiet days, in the development of spirituality. He advocated the more general use of the *Evening Prayer Leaflet* in congregations unacquainted with our Prayer Book services, in order to ac-

quaint non-Churchmen with the services of the Church. The "associate mission" idea was heartily endorsed by the council.

On Tuesday evening a reception was held at the Hotel Severs, for the visiting Bishops and delegates, at which informal greetings were exchanged, with short speeches, by Bishop Thurston, Mr. John W. Wood, the Presiding Bishop, and others.

There was a celebration of Holy Communion on Wednesday morning at 7:30 o'clock, after which Morning Prayer was said, and the Seventh Missionary Department Council proceeded to organize as the Provincial Synod of the Southwest.

The Presiding Bishop was nominated as president. The Bishop of Texas was called to the chair and put the question which resulted in the unanimous election of Bishop Tuttle. Bishop Kinsolving remarked, as he yielded the chair to the first president of an American Province, "Well, anyhow, I was the first Archbishop of the American Church!"

The Rev. H. N. Hyde, of Little Rock, was unanimously elected secretary of the Synod, and Mr. Chas. L. Johnson, of Waco, Texas, treasurer.

The Bishop Coadjutor of Missouri here arose to a point of order as to whether, under the canon of the last General Convention establishing the Provinces, we could proceed with further organization at this time without the formal consent of the several dioceses. He asked whether or not the several dioceses were, *ipso facto*, members of the Province, or if we had to await diocesan consent or application to become a part of the Province.

The Presiding Bishop ruled that while, in his opinion, General Convention had presumed the inclusion of all the dioceses, as constituent parts of the Province, and while the several missionary districts were included by the canon without their formal application or consent, yet that further organization of the Synod should be deferred until such time as the several dioceses had signified their intention of becoming a part of the Province, and he therefore held the point of order well taken.

The Bishop of Salina was recognized by the chair and explained to the house that, in his opinion, this Synod was properly organized to do business, and that the Province, as now constituted by the canon of General Convention, included all of the constituent dioceses and districts, and that while a diocese *might* subsequently, by some formal action, withdraw, yet the Synod and Province had been created by General Convention, that it was mandatory to organize pursuant to the call, and that the existence of the Province did not depend on the subsequent consent of the various dioceses. Under section 8 of Canon 50, as thus construed, the Bishop of Salina felt constrained to appeal from the decision of the chair on his ruling on the point of order.

Bishop Thurston, of Eastern Oklahoma, stated that in the House of Bishops in New York, he had voted against every provision on the canon on Provinces, as adopted, and expressed his opposition to the Provincial System, *in toto*. The Bishop added that he did not feel that he voiced the opinion of the majority, and he felt that the spirit of the present council was in full sympathy with the Provincial System and was in favor of proceeding with its organization, although he, personally had opposed it in New York. The Bishop Coadjutor of Missouri argued strenuously in favor of the idea that each diocese must signify its consent before organization, and asked that his point of order be sustained by the house.

The Bishop of Salina spoke in favor of the efficiency and simplicity of the machinery of the Provincial System, and felt that we should complete our organization under the canon of the Church.

The question being called for, the Bishop Coadjutor of Missouri, the Bishop of Eastern Oklahoma, the Bishop of Texas, and the Bishop of Kansas, together with two clerical and one lay deputy, voted to sustain the ruling of the chair. The other seven Bishops present, and practically the entire clerical and lay delegates, voted solidly to overrule the decision of the chair and proceed with the organization and business of the Synod, there being a canonical quorum of the delegates present.

The chair then appointed a committee of two Bishops, two priests, and two laymen, with the Bishop of Salina as chairman, to prepare and present the constitution and canons of the Synod.

The prayer for missions was said at noon and adjournment was then taken.

At the afternoon session the following nominations were placed before the house for the position of Provincial Secretary, to succeed the Rev. H. Percy Silver, subject to the approval of the Board of Missions. The Bishop of Salina nominated the Rev. James Wise, of St. Louis; the Bishop of West Texas nominated the Rev. A. W. S. Garden, of San Antonio; the Bishop of West Missouri nominated the Rev. E. H. Eckel, of St. Joseph; and the Rev. L. G. Fourier nominated the Rev. E. A. Edwards of Lawrence, Kan. Subsequently the Bishop of Kansas spoke in favor of recalling the Rev. H. Percy Silver, and Mr. Silver was nominated, though several of his friends expressed the hope that the delegates would not consider his name for reelection as secretary, as Mr. Silver had but recently entered upon an important work at West Point.

The Rev. Mr. Wise asked the house to withdraw his name from consideration for the office as he felt that he could not give up his work in St. Louis at this time. The nominations went over for action at the morning session. A resolution was adopted, by a

close vote, appointing a committee of five Bishops to prepare memorandum of advice on extra-liturgical services, for use in congregations unacquainted with the Prayer Book services, subject to the approval of the Bishop, when such services were required or used.

The Synod then went into conference on the subject of "Religious Education," with the Bishop Coadjutor of Missouri in the chair, and the Rev. Dr. Bradner, of New York City, the director of parochial education of the General Board, as leader. The speakers were Dean W. N. Colton, of Oklahoma City, the Rev. James Wise, of St. Louis, and the Rev. Wm. E. Gardner, of New York.

Wednesday night a public mass meeting was held at the first Presbyterian Church (which, being larger than Grace Church, was kindly loaned for the purpose). Bishop Thurston presided over the large meeting, and the speakers were the Rev. Phillip Cook, of San Antonio, Texas, the Rev. E. A. Edwards, of Lawrence, Kan., Mr. John W. Wood, Bishop Partridge, and the Presiding Bishop.

At the business session Thursday morning, San Antonio, Texas, was selected as the place for holding the next session of the Provincial Synod, on January 19th, 20th, and 21st, 1915, and the Rt. Rev. the Bishop of West Texas was unanimously elected vice-president of the Synod.

The house then proceeded to ballot on the candidates for Provincial Secretary and on the second ballot the Rev. Edward H. Eckel, was chosen and accepted the office, subject to the approval of the Board of Missions. After the prayers were said, the Rev. Mr. Eckel knelt before the chair and the venerable presiding officer of the Province, laying his hands upon the Provincial Secretary's head, pronounced the blessing of Holy Church.

The Synod, at 11 o'clock, went into conference, with the Bishop of Salina in the chair. The general subject was "The Mission of the Church." Mr. John W. Wood, being the leader, spoke of the "Methods of Securing and Maintaining Missionary Interest," and an interesting and instructive paper by Mr. J. A. Waterworth, of St. Louis, on the topic, "The Mission Sermon from the Laymen's Point of View," was read by the Bishop of Eastern Oklahoma, and discussed with interest and approval by the house. The other topics were "Missions in the Sunday School," by the Rev. C. R. Taylor, of Kansas City, and "The Every-member Canvass and Duplex Envelope," by the Rev. S. G. Welles, of Chelsea, Oklahoma.

At the afternoon session, the Bishop of Salina, chairman of the committee on Constitution and Canons, presented his report, and they were adopted section by section, by the almost unanimous vote of the house. Article 1 named the district the "Province of the Southwest" and stated the general object to be the extension of the work of the Church in the said district. Article 2 constituted the membership in the Provincial Synod—all the Bishops of the Province, and five clerical and five lay delegates from each diocese and missionary district. The next article provides for a Provincial Board of Missions consisting of nine members; a Provincial Board of Religious Education, of seven members; a Provincial Board of Social Service, of seven members; and an Executive Committee (taking the place of the old Board of Strategy), consisting of nine members—three Bishops, three priests and three laymen. The Bishop of Eastern Oklahoma moved that the word "priest" be stricken out of the canons, wherever it occurred, and the word "presbyter" substituted. This motion was lost by a large majority and the Prayer Book name of priest was retained; and the article was adopted.

During the discussion of the canons, Bishop Thurston, of Eastern Oklahoma, took exceptions to the use of the title "Archbishop," by which term the chairman of the committee had addressed the Presiding Bishop. On taking the floor, Bishop Thurston stated that he objected to the title, and declared further that during the sessions of this Synod he had taken the "Protestant" position in regard to most of the proceedings. The Bishop of Salina explained that the title of Archbishop, however suitable or unsuitable, had not been adopted by the Province to designate its president; that the title had an historic and very real place in the nomenclature of the Anglican branch of the Catholic Church; but that we were not so much concerned with "names" since we have the "things." The chair dismissed the incident without comment, and directed the report to proceed.

The next article was tentatively proposed by the committee and not pressed for immediate action, but aroused considerable discussion. It proposed, in effect, to give the Provincial Synod permission, in the event of a vacancy in the Episcopate in any missionary jurisdiction, to nominate one or more suitable persons, for the consideration of the House of Bishops in electing such Missionary Bishops. Bishop Brooke, of Oklahoma, strongly favored the adoption of the article, and Bishop Thurston moved that it be referred back to the committee without action. The Bishop Coadjutor of Missouri asked the committee to withdraw the article from consideration at this time, and the Bishop of Salina consented to its withdrawal, the house therefore voting, by a close vote, to refer the matter back to the committee for consideration at the next meeting of the Synod. The constitution and canons were then adopted as a whole.

At 4 o'clock a conference on "Woman's Work" was held, with Bishop Temple, of North Texas, in the chair. The delegates to the Woman's Auxiliary, who had been meeting in the Commercial Club rooms during the sessions of the Synod, entered the church in a

body, and Miss Grace Lindley, of New York City, was introduced as leader of the joint conference. The speakers were the Bishop of Eastern Oklahoma, the Bishop of West Missouri, and Mr. John W. Wood.

The Synod reassembled for its concluding business session at 5 o'clock, and the following elections were consummated: seven members of the Court of Review: the Bishop of Texas, the Rev. J. D. Richey, the Rev. H. N. Hyde, Dean Moore, of Dallas, Hon. L. Bradford Prince, of New Mexico, Mr. Chas. B. Smith, of Kansas, and Mr. F. J. McMaster, of Missouri.

Nine members of the Provincial Executive Committee: the Bishop of Missouri, the Bishop of Salina, the Bishop of Arkansas, the Rev. Mr. Cook, the Rev. Mr. Eckel, the Rev. Mr. Hyde, Mr. Chas. Johnson, Mr. S. Shephard, and Mr. Benj. Howard. Nine members of the Provincial Board of Missions, with the Bishop Coadjutor of Missouri, as chairman; nine members of the Provincial Board of Social Service, with the Bishop of Eastern Oklahoma as chairman; and six members of the Provincial Board of Religious Education, with the Bishop of Oklahoma as chairman.

The Rev. J. Stewart Smith, of Kansas City, asked for a ruling of the chair as to the constituent parts of the new Province, which was given in accordance with the Presiding Bishop's previous ruling as reversed by the Synod, that the Synod was fully organized under the canon, and that the Province consists of all the dioceses and missionary districts therein, until such time as any diocese formally withdraws, which action, in the opinion of the chair, was an impossibility.

On Thursday evening an inspiring missionary meeting was held in Grace Church at which addresses were made by the Rev. E. H. Eckel, the Rev. H. N. Hyde, and the Bishop of Texas, the final word being said and the benediction pronounced by the venerable Bishop Tuttle.

ANNUAL CONVOCATION OF SOUTHERN FLORIDA

THE twenty-second annual convocation of the missionary district of Southern Florida assembled in St. Luke's Cathedral, Orlando, on January 14th, most of the clergy and lay delegates having also attended the preliminary service held in the Cathedral the evening before, when the sermon was by the Rev. W. W. Williams, of St. Paul's Church, Key West.

The Holy Eucharist was celebrated at 7 A. M. on the two days of convocation, and on the second morning was observed as a corporate Communion by members of the Confraternity of the Blessed Sacrament, a meeting of the members having been called by Dean Gray on the preceding evening.

The opening service, consisting of Morning Prayer, Holy Eucharist, and a forceful sermon by Bishop Mann, began at 10 A. M. on the 14th, when some forty of the clergy in vestments followed the crucifer and vested choir.

This session of convocation marked the actual retirement from his arduous duties of Bishop Gray, who turned over to his successor, Bishop Mann, the charge he has so long and so nobly carried.

Bishop Mann prefaced his sermon with a glowing tribute to Bishop Gray; of the good foundation he had laid, through his heroic and self-denying labor; of the wonderful development made during his administration. He then bespoke the hearty coöperation of both clergy and laity in the great work now devolving upon himself, that the seed sown by Bishop Gray be brought forward to a rich fruitage.

The organization of convocation, appointment of committees, etc., followed, a recess being then taken for luncheon, this being served in the chapter house adjoining, by the Junior Daughters of the King on the first day, by St. Cecelia's guild on the second, to all the clergy and lay delegates.

Much important business filled the regular sessions on both days, reports being received from the treasurer, the chancellor, the various committees, etc.; also from the principal of the Cathedral School, the Woman's Auxiliary, and the "Palm Branch."

The Rev. Ernest A. Cornish, in charge of St. John's-by-the-Sea, Tampa, was appointed secretary of convocation, an office held for many years by the late Rev. W. W. De Hart. Mr. Frederic H. Rand was re-appointed treasurer, and the Hon. L. W. Massey was re-appointed chancellor. The Rev. William Reeve and the Rev. E. A. Cornish, both of Tampa, were appointed examining chaplains, and the new committee of advice consists of the Rev. A. A. Rickert, the Rev. R. H. Remsen, Mr. A. Haden, and Mr. H. Alleman, all of Orlando. Convocation members of the Cathedral Chapter are the Rev. Mr. Glass

of Ocala, the Rev. A. S. Peck of Sanford, the Rev. George Ward of Leesburg, and Hon. L. C. Massey of Orlando.

An important communication was received from the University of the South regarding the endowment, a committee of four clergymen and two laymen being appointed to consider the same. Trustees of the university were re-appointed as last year.

The excellent report of the Cathedral School was welcomed, and the clergy urged to promote the interests of this splendid institution and to aid in securing additional pupils. The principal, the Rev. R. P. Cobb, and Mrs. Cobb, have worked untiringly for the welfare of the school as a whole, and for each pupil individually, their self-sacrificing labors richly meriting the marked advance already attained, and the hearty coöperation of clergy and laity for further growth.

Upon application, the mission at Lakeland, and St. Mary's, Daytona, were both admitted as parishes.

Cordial invitations were extended from Tampa and from Miami for convocation's next meeting, a year hence, the latter point being accepted.

Evening Prayer was said at 8 P. M. on the first day, and the following evening a bright, inspiring missionary service was held, with addresses by the Rev. W. J. Golden, the earnest medical missionary to the Seminoles; the Rev. S. F. Reade of Ft. Pierce, and the Rev. Thomas J. Lacey, D.D., of Brooklyn.

At the conclusion of this service the final minutes of convocation were read, and adjournment followed, the *Gloria in Excelsis* being heartily sung; then the closing prayers and Benediction given by Bishop Gray.

Through each service and business session, in addresses and reports, came over and over the warm tributes to Bishop Gray, voicing in a slight degree the love and esteem in which he is held by his flock; the value given to his untiring labors. The Rev. Dr. Lacey included in his heartfelt commendation of Bishop Gray's noble work that he was glad to "bear witness to the large place the first Bishop of Southern Florida holds in the hearts of multitudes not of this district, who are stimulated by his wonderful fidelity, ability, and zeal through twenty-one years of missionary labors here."

To Bishop Mann was extended the earnest assurance of the continued support and coöperation he asks and needs from his clergy and his laity; the desire of all that by united labors this great work be steadily carried forward.

CHURCH BODIES MEET IN PHILADELPHIA

(Continued from page 511)

the Rev. J. de W. Perry, D.D., and in loving memory of the late Mrs. Perry. The Bishop of Rhode Island, son of Dr. Perry, unveiled the memorial.—The Society of St. Charles held services commemorating the execution of King Charles, in St. Elisabeth's and St. Peter's parish churches, Friday morning and evening, January 30th.

THE WORST kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides, like the monsters of the French Revolution. When the microscope of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and there ventilate their views, but so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—James Russell Lowell.

NO LOVE in any relation of life can be at its best if the element of friendship be lacking; and no love can transcend, in its possibilities of noble and ennobling exaltation, a love that is pure friendship.—H. Clay Trumbull.

TWENTY-FIFTH ANNIVERSARY OF THE BISHOP OF SOUTHERN OHIO

POSSIBLY no event in the history of the diocese of Southern Ohio so unified and enthused the people of the Church in that territory as did the celebration of the twenty-fifth anniversary of the consecration of the Rt. Rev. Boyd Vincent, D.D., in the see city on St. Paul's Day and the day following.

The Feast of the Conversion of St. Paul fell on Sunday, and at the usual early celebration of the Holy Communion, at St. Paul's Cathedral, the Rt. Rev. Theodore Irving Reese, Bishop Coadjutor, was the celebrant. About an hour later came a special Sunday school service with brief addresses, and the school presented Bishop Vincent with a beautifully bound copy of the Agenda, with a suitable inscription in gold leaf.

The mid-day service was a second celebration of the Holy Communion, with Bishop Vincent as celebrant. The music included as an introit the anthem, "How Lovely are the Messengers," from Mendelssohn's St. Paul; Handel's Hallelujah Chorus, sung as an offertory; and at the end of the service, Martin's famous *Te Deum* in C, as an act of special thanksgiving for the episcopate of Bishop Vincent.

The preacher at this service was the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh, who was one of Bishop Vincent's consecrators. He took as his text, the Seventy-second verse of the Eightieth Psalm, according to the revised version; "So he was their shepherd according to the integrity of his heart and guided them by the skilfulness of his hands." The right reverend preacher spoke of Bishop Vincent as having been both a shepherd and a guide to his people, preaching the word in sincerity, without appealing to the sensational, and being a just and kindly administrator of diocesan affairs. He also referred to the honors and duties given Bishop Vincent by the national Church for two trienniums, as Chairman of the House of Bishops and as head of the Commission on a World Conference on faith and order. Bishop Vincent's record was an answer given with the same earnestness as the great Apostle St. Paul gave his, when in reply to his eager question, "Lord, what wilt thou have me to do?" he received his orders from above and fulfilled them to the limit of his ability and to the end of his life.

Three other Bishops were in the chancel at this service, the Rt. Rev. Dr. Leonard, Bishop of Ohio, Dr. Burton, Bishop of Lexington, and Dr. Reese, Coadjutor of Southern Ohio.

At the evening service the Cathedral was crowded (many standing), with representatives of all the parishes and missions in Cincinnati and vicinity. Numbers had come from points many miles distant, and in the larger churches where evening services were customary these were abandoned to permit attendance at this united service.

To the Bishops present at the morning service was added the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis; these six prelates forming, with twenty-four priests and one deacon, and the vested choir of fifty men and boys, a most imposing procession.

Prior to the service Mr. K. O. Staps, A.R.A.M., the organist, played an organ recital with numbers by Dubois, Lemare, Zouféroff, and Rossini.

The opening part of the service was taken by the Rev. Sam'l Tyler, rector of the Church of the Advent, Walnut Hills. The Rev. F. L. Flinchbaugh, rector of Calvary Church, Clifton, read the lesson, Canon Reade intoned the versicles, and Canon Purves read the prayers.

There were three speakers, a Bishop, a priest, and a layman. The Rt. Rev. Wm. Andrew Leonard, D.D., Bishop of Ohio, spoke from the text (I. Cor. 4: 2), "Moreover it is required in stewards, that a man be found faithful." Bishop Leonard, who forty years before had been a classmate of Bishop Vincent at Berkeley Divinity School, spoke of his friend and fellow laborer in the state of Ohio as a faithful steward who had devoted his life, marked by noble character, wise statesmanship, and deep scholarship, to the cause of Christ. He referred to the advance shown by the Church, calling attention to the figures given by the Rev. Dr. Herget, a Baptist clergyman, whose resume of the past ten years in Church life in Cincinnati has already been noted in THE LIVING CHURCH, and which places the Episcopal Church as fourth in membership and showing the largest per centage of increase, leading all in per capita contributions, except in 1913, when the Congregationalists expended a large sum on a fine new church.

A contrast was drawn between twenty-five years ago and now, which was highly interesting. Then there were forty-one clergy, now eighty-five; then 7,222 communicants, now 15,145; then property worth \$900,000, now worth \$2,220,000; then forty-eight parishes, now sixty; then sixteen missions, now twenty-four. In 1889 there were 457 confirmed; so far this year, 926, and in the quarter of a century, 17,043 persons had been confirmed. The speaker referred with enthusiasm to the diocesan institutions, the Cathedral and Cathedral House, the Hospital for Children, the Sisterhood of the Transfiguration, with its girls and boys and two branches in his

own diocese in Cleveland; St. Anne's Home for the Aged, the G. F. S. Vacation House, the Lawrence Home, and lately St. Hilda's Hall in Columbus for girl students at the Ohio State University; and last of all, a beautiful and dignified home for the Bishop.

The Rev. Dudley W. Rhodes, D.D., one of the senior presbyters of the diocese, recalled the consecration of Bishop Vincent. Of the clergy then present only four are now on the rolls of the diocese and only two of the eighteen who voted for Dr. Vincent are living. A new generation has appeared, and 15,000 lay people of the Church have passed to the Church at rest. In twenty-five years 400 different clergymen have at one time or another been entered on the rolls of the diocese, and Bishop Vincent, who has ever ruled with a wise and understanding spirit, has won the affection and respect of every one. The spirit of restlessness and the large immigration from the diocese had made the task of upbuilding most difficult. In his own parish in ten years he had transferred 300 communicants and received as many. The spirit of the diocese is good, healthy, and harmonious, and this is due to the Bishop; for as is the head, so are the members. He spoke of the Bishop as possessed of a high, robust, and manly spirituality, and hoped God would spare him many years to do great things for God and man.

Hon. John A. Gallaher, of Marietta, a prominent lawyer and for many years a noted figure at the diocesan conventions, bore tribute to the Bishop's kindness and sympathy with the laymen. He dwelt especially upon the Bishop's work for the cause of Church unity and spoke of this as meeting with endorsement from the majority of the laity.

Monday morning Bishop Vincent was celebrant, Bishop Burton epistoler, and Bishop Francis, gospeler, at a celebration attended by about fifty of the clergy of the diocese, with an *ad clerum* address by the Diocesan. Luncheon in the Sunday school room served by the ladies of the Cathedral followed, Bishop Reese being the informal toastmaster. Speeches were made by Bishop Burton, Bishop Francis, and the Rev. Charles E. Byrer, president of the Standing Committee.

Congratulatory letters from Bishop Tuttle, Bishop Greer, Bishop Weller, and others, were read.

In the afternoon an informal reception for the Bishops and clergy and their ladies was given at the Episcopal Residence, on Mt. Auburn. This handsome home has a notably fine library and is adorned with many gifts given by friends of the Bishop.

In the evening the Church Club of the city gave a reception at Christ Church parish house, at which time many hundreds paid their respects to the Bishop. Mr. E. L. Sternberger, treasurer of the Bishop's House Committee, presented the deed for the property to the Bishop. The Rev. Dr. Frank H. Nelson, rector of the parish, also made an address of welcome; and the Rev. Dr. Charles F. Goss, a prominent Presbyterian minister, spoke for his own and other religious bodies.

Thus closed a celebration which has given honor where honor is due, and which has done much to unite the diocese in a fine, loyal spirit, with much hope and encouragement for the future.

AN APPEAL FOR THE FAMINE SUFFERERS IN NORTHERN JAPAN

A STATEMENT BY THE REV. C. H. EVANS AND THE REV. J. C. AMBLER, MISSIONARIES OF THE AMERICAN CHURCH IN NORTHERN JAPAN.

IN northern Japan a severe famine is pressing upon the population, and it will tax the utmost resources of charitable persons in that empire, and abroad, to prevent many from starving.

The summer of 1913 was very cool, and the cold weather began earlier than usual, so the rice crop did not mature. As a result of the failure of the harvest, it is said that no such conditions have occurred within the last forty years as this portion of Japan is now called to confront.

The loss amounts to fifteen million yen, or \$7,500,000 in the currency of the United States. The most terrible famine recorded in Japanese history was that of 1781-88, and the present one is said to stand next in order to that.

The most extreme suffering is reported from the prefecture of Aomori, which lies upon the north of the main island. This prefecture district consists of two large cities, Aomori and Hirosaki, and the surrounding rural districts, known as "*gunus*," contain 165 towns and villages, and it is safe to assert that there is not one locality in that whole region where serious want is not beginning to be felt. In twenty-five of these the neighboring farms report a yield of about 10 per cent., as compared with previous years, and ten of these towns and villages report that in their neighborhoods nothing was realized from the harvest this year, so that dreadful want is near at hand. Added to the failure of the crops, is the fact that the fishing interests have also been unremunerative, and so farmers and fishermen alike are facing a dire calamity.

The inhabitants, seeing the scarcity that is upon them,

have for some time been gathering grass and shrubs, and living upon the food of the lower animals, but even these sources of nourishment must surely fail. And when the heavy snows come, and the whole surface of the earth is covered, there is a strong possibility that many may die miserably in their homes.

An inspection has been made of some of these homes of want, and what has been observed has been enough to arouse the deepest pity; and with it comes the thought that these needy families will be multiplied by the thousands.

The Japanese government is proposing to expend very large sums for the relief of those who are exposed to the ravages of the famine, but even this will be entirely insufficient to meet the most pressing needs. The government money, too, will be expended in giving employment on public works to those who are able-bodied, but the sick and the aged will be, to a large extent, without succor from this fund. Not only is this true, but there are multitudes who cannot be included within the provision made by the government, because the farmers, fishermen, and laborers who are in distress, are beyond computation.

Such is the pressure from want of food, even at this time, that the report has come that, within the area of country affected by the famine, houses which cannot find purchasers, are being demolished, bit by bit, in some of the villages, and the wood is being sold for fuel in the towns; and all kinds of similar tragedies are being enacted. Of course the evil-minded and the avaricious are devising means to make what they can out of this sad situation, and the court records show that farms and homesteads are passing rapidly into the hands of money-lenders, and estates are being heavily mortgaged.

Worst of all, we learn from the newspapers that bands of young girls, ranging from fifteen to twenty years of age, are daily arriving in Tokyo, having been induced by unprincipled men to leave their abodes in the north where famine threatens, and to go to the capital city with the hope of good wages and comfortable homes. The real intention is that many of them shall enter upon lives of infamy and shame.

It is said that the famine conditions will probably be at their height during the months of February, March, and April, although the normal conditions will not return before the harvesting of the new crops in the autumn of next year.

We, the two members of the mission staff of the Church, who live and work in the portion of Japan where the conditions described herein are impending, have thought that we are justified in making this appeal to the Church in Christian lands. Those who desire to send contributions to their suffering fellow beings in the Far East, are requested to note carefully the directions for sending money orders, checks, and drafts in answer to this appeal.

The most expeditious way is to draw them to the order of the Rev. C. H. Evans, Akita, Japan. They may, however, be equally well sent to the order of the Rev. George Wallace, mission treasurer, 53 Tsukiji, Tokyo, Japan. Or, lastly, they should be marked "Specials for the Japan Famine Fund," and sent to Mr. George Gordon King, treasurer, Church Missions House, 281 Fourth avenue, New York City.

It cannot be too earnestly urged that, to be of real value, the offerings to the famine fund should be sent without delay.

NATIONAL CATHEDRAL MITE SUNDAY

THE interest of the Church public, and indeed of many others, in the National Cathedral project at Washington is widening all the time.

A visitor's register is carefully kept in the Bethlehem chapel, and every page shows remarkable contrast in the residences of the visitors. Nova Scotia and Panama, San Francisco and New Orleans, are as like as not to appear side by side. As the street-car facilities to Mount St. Alban are still far from satisfactory, and the residential center of the city continues some distance away, though rapidly approaching the Cathedral site, the unceasing stream of visitors is very noteworthy. The knowledge of the Cathedral project abroad seems remarkable also. A Baltimorean came over to see the Cathedral in the fall, because his guide at Glastonbury Abbey the past summer had talked so much about it; and another tourist visited Mount St. Alban because the verger at Liverpool Cathedral has described the plans for Washington Cathedral in such glowing terms.

With the chapel at present completed and seating ordinarily but 300, and when crowded, little more than 400 persons, it is not possible at present to develop a large congregation. The Cathedral has no communicant list nor pastoral work, and plans

to have none. It aims to do a general work in behalf of worship, religious education, social service, and charity, and evangelization. Still, at all major services there is an unfailing congregation, and among the attendants are always to be found men and women of light and leading from various portions of the country.

An effort is now in hand to set still further forward the widening interest in this project, and to secure financial help, that the building of the great Cathedral may go forward. The National Cathedral Mite Sunday movement is a plan inaugurated by a number of friends of the Cathedral to take up an offering in every one of our churches in the land on the Sunday nearest Washington's Birthday, this year on the very day, February 22nd. Miss Boardman, the chief executive officer of the National Red Cross Society, found time during her summer vacation to write to every Bishop in the Church in its behalf, and with the addition of a number of ladies associated with her, has communicated with the great majority of our clergy in the United States asking each to give his congregation an opportunity to contribute to this great cause. Many replies and requests for envelopes and leaflets to be distributed in their churches have been received, and now that the time approaches it is earnestly hoped that a good many more will send in applications for these. The requests should be sent to The Cathedral Librarian, 2900 Wisconsin avenue, Washington, D. C. When the offering on February 22nd is already assigned to other causes, this may be additional, the envelope used being distinctive.

The Sunday has been called National Cathedral Mite Sunday, because the officers and friends of the National Cathedral earnestly desire every one to take his part, no matter how small. This brings the project to the attention of the general Church public and should put the Cathedral before many wealthy members of the Church in various sections of the country and make them appreciate and use this unparalleled opportunity to build in the city of Washington a holy and beautiful House of God, a witness for Christ in the capital of the nation, a house of prayer for all people, and a national Cathedral as a central dynamo for the development and maintenance of all manner of good works in fulfillment with the Church's divinely appointed mission to preach the Gospel, to provide for the religious nurture of the children of the Church, for the social uplift of the submerged and needy masses, and the faithful hallowing of God's holy Name, together with the ministry of the Word and sacraments to all sorts and conditions of men.

A dollar a year from every communicant of our national Church for five years would build the Cathedral. As soon as the first payments of the dollar a year were made, plans could go forward and the building arise so that almost coincidentally with the completion of the five years, the last stone could be laid upon the top of the great central tower dominating the western heights of the nation's capital even more conspicuously than the dome of the capitol rules the city to the east.

The Cathedral authorities have issued a great deal of literature describing the plans, both architecturally and as an agency for practical Christian works, and also setting forth the various ways of contributing to the building fund. This literature is gladly sent to all persons making application to the Cathedral librarian.

"Most earnestly do I plead for the Bible as a book of devotion. There is no weapon like this wherewith to meet our enemies. It was the book of Deuteronomy wherewith Christ faced the tempter in the wilderness, and especially those portions with which, as a Boy, He would have become most familiar and which were in common use in the phylacteries of the Jews. The daily Psalms, or the daily portion which we read, may be like the stone which David put into his sling, before which the giant of evil is powerless, and which will stand him in good stead better than the unproved armour of some controversial Saul. 'Thy word is tried to the uttermost, and Thy servant loveth it.' It is wonderful to see how the word of God loses none of its power in the hands of the simple Christian who receives it as the word of God pure and simple without pressing to pass it through the sieve of human reason, or confining himself to the few texts which a confident criticism conditionally approves as possibly containing the Word of God. Here is a region where English people have long been accustomed to look for the voice of the Holy Spirit. It will be a bad day for England if we allow ourselves to be deprived by a mere display of scholarship, of this simple spiritual code in which God speaks from the heart to the hearts of His faithful servants."—Rev. W. C. E. Newbolt, in *The Holy Trinity and Daily Life*.

SOCIAL SERVICE

— Clinton Rogers Woodruff, Editor —

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

SOCIAL ADVANCE IN NEW HAMPSHIRE

IN New Hampshire during the year just closed the more important social developments were: (1) A strengthening of the child labor laws and their rigid enforcement by the state department of public instruction and its excellent superintendent (Mr. Morrison); the development of vocational training for the boys and girls in the public schools; (2) in the increased sense of responsibility for the care of deficient girls and their segregation; (3) the passing of severe laws to suppress baby farming, which had crept across the border to avoid the Massachusetts laws; (4) an increased sense of duty with regard to the condition of jails, state prison, and state industrial school, and very real and distinct improvement in the administration of the last two institutions.

Along Church lines there has been a growing sense of responsibility among Churchmen for a full share in these and other public matters of interest. Although it is not at all what it might and should be, this is growing. In a small state and diocese like New Hampshire, there are many things which cannot be undertaken as a Church organization, but in the words of the Bishop Coadjutor, "We are trying to work in these matters more earnestly. This is the distinctive note of our social work as a Church: coöperation with public authorities and other citizens in general social work."

Thus, the rector at Berlin was sent as a city delegate to the World's Congress of School Hygiene at Buffalo. He had been the chairman of the city committee on garbage plant. The warden of the Berlin mission, Robert Wolf, has been prominent in securing a great central playground for the boys and a fine Y. M. C. A. building that goes with it; in improved conditions as to city milk and water, and in clearing up a corrupt police commission, and helping in the enforcement of state liquor laws. The Rev. Dr. Harris of Littleton is on the school board; the Rev. Mr. Niles of Nashua was a member of the trustees of the state industrial school; and Mrs. Streeter of Concord was, until her health broke down, a member of the State Board of Charities. Sherman Burroughs, a lawyer, of Manchester is on the board. At the annual meeting of the Association of Corrections and Charities (a voluntary association for the promotion of public interest in all social service matters), the Church is well represented as compared with other religious bodies. Bishop Parker is vice-president of the association, and at the last meeting Dean Sumner of Chicago (a Manchester boy) was a speaker, and eight of our clergy and laity had places on the programme.

VALUE OF PRISON RECLAMATION

WARDEN MCKENTY, of the Eastern Penitentiary, is proving himself one of the most effective prison reformers of the country. Some idea of his views may be gathered from a recent statement in which he said:

"To those who sneer at prison methods which reclaim instead of crush prisoners, and scorn such 'sentiment,' I would put the question, if they think it is mere 'sentiment' which makes great corporations recognize the scientific discoveries which have made their by-products their most valuable asset?

"Sentiment, is it? Well, look at it from the business point of view. I used to work in the gas works before I entered the police service, and in those days we had all kinds of trouble in getting rid of our by-products, the coal tar and the other products which we thought were worthless. We threw them in the sewers and in the river then. Threw them away to get rid of them.

"It was just ignorance that made us do that in the old days. We know now that some of those by-products we used to throw away were more valuable than the gas we made. You don't find any gas companies throwing away their by-products now.

"Well, lawbreakers are the by-products of humanity. What are we going to do with them? Throw them away, or get the best out of them we can?

"Get the best out of them we can, of course. Reclaim them, refine them, get out of by-products all we can. That's good business economics in prison as well as in gas companies.

"What benefit is it to society to shut a man up for two, three,

or four years, at great expense, and then send him out in society again worse than he was when he entered the penitentiary? If society is ever to get any benefit from its vast and expensive penal system, it must come through reclamation work."

DR. GLADDEN, PRESIDENT OF OHIO LEAGUE

Surely the sun of municipal progress "do move." Here is the Ohio Municipal League, composed of city officials and various organizations interested in municipal affairs, electing Dr. Washington Gladden its president for the coming year! The standpoint from which Dr. Gladden regards municipal rule is shown in a sermon he preached on the Sunday evening preceding the meeting of the Municipal League in Columbus. Among other things he said:

"But it is not merely in our individual lives that we come in contact with God; the life of the community is full of His presence and His power. If His active presence is more clearly revealed in one place than in another, it is probably in the city hall over there; for that is the vital center of this city. The city, in its corporate life, through its officials, is dealing with Him all the while, getting just what it orders of Him—security and thrift and justice and welfare for its citizens, or insecurity and disorder and injustice and ill fare. He is a business partner in all our municipal concerns, and He is the one who never cheats and is never cheated. Those who occupy our city offices not only get for themselves integrity or infamy, soundness or rottenness in their own lives in dealing with Him, but they have the power to affect all our lives very seriously by their transactions, and this is in strict accordance with His perfect justice."

WE HEAR a good deal about the undesirable immigrant, but not so much about the immigrant who makes good. Not long since the *American Leader*, a monthly magazine, under the caption "A Man's Value to the Country is not Measured by the Amount of Money He has when He Arrives," published two pictures: one of Professor Michael Pupin as he arrived at the age of sixteen, a penniless stowaway, and the other twenty-seven years later, showing him as the inventor who had made the most successful contribution to the telephone since Bell's original instrument.

HON. JAMES A. COLLINS, judge of the city court, Minneapolis, read a paper on "Paroling Misdemeanants," before the American Prison Association. This has been printed in pamphlet form. Judge Collins is an active Churchman, and a member of the social service commission of the diocese of Indianapolis. He is also chairman of the committee recently appointed to establish a free employment bureau for discharged prisoners.

"SOCIAL SERVICE at the General Convention of 1913," is the title of a volume of proceedings published under the auspices of the Joint Commission on Social Service. Copies at the price of \$1.00 each can be ordered of the secretary, Mr. Frank M. Crouch, 281 Fourth avenue, New York.

"THE REHABILITATION OF INDIVIDUAL CHILDREN" is the instructive title of the biennial report of the Seybert Institution in Philadelphia. It recounts what this foundation is doing at the children's village and represents a very interesting experiment.

THE SOCIAL SERVICE COMMISSION of the diocese of Erie is composed of the Rev. M. L. Tate, Emporium; the Rev. Edward J. Owen, Sharon; the Rev. W. J. Willson, Eldred; and Messrs. W. P. Butz, New Castle; E. A. Studholme, Smethport, and Isaac B. Brown, Corry.

THE YOUNG MAN is certainly coming into his own, at least in New York, where the mayor is thirty-four, the commissioner of charities thirty-seven, the city chamberlain thirty-one, and the president of the civil service commission thirty-four.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE MINERS' STRIKE SITUATION

To the Editor of *The Living Church*:

THANK you for your "frankness" in commenting on my letter published January 10th; for it enables me to meet you in a like spirit.

Your two editorials justify my oft reply to many who have urged me to make a public report on this strike, that no man is competent to untangle the facts from the fiction, even though he filled a book. A concise statement would evoke only criticism from those who already had ideas of their own. If a concise assertion of mine backed by "twenty local business men" provokes only "surprise," and not at least suggests a question to your mind as to the *unintentional* injustice of your editorial, nothing that I might have said could carry weight with the Church, unless backed by sworn affidavits, if in your editorial of January 24th you speak for the Church. I told you that your statement of crime carried false impressions. False impressions are unjust.

You quote my interrogative, "Why did you not ask the commission for reliable information first, and then write an editorial," etc?

You reply, "That is exactly what we did." Neither myself nor the secretary heard from you until we read your editorial. We cannot comprehend what you mean, unless you do not call that article of January 3rd an editorial.

You characterize my letter as one-sided. Bear in mind that my letter was manifestly not an attempt completely to cover local conditions, but rather a reply to your editorial addressed to this commission. I wrote in defence of the Copper Country, which I love as a man loves his native heath. I know how the conditions of last fall are utterly incompatible with the spirit of these people. I found fault with you largely because your editorial could be used to give encouragement to violence, as similar editorials have been used. In closing I place along side of your story of crime on both sides a brief eulogy of all those who have fought in a manly way, and without retaliation, for law and order. I did not approve of violence on either side. I regret that the injection of violence obscured the economic issues.

In my letter I made no mention of the economic issues of the strike. I made no mention of gunmen, etc. I made no mention of the attitude of mine managers towards unions, strikers' rights, or their humane or inhumane conduct of their end of the battle. Even *estate* Graham Taylor has not yet gone to the bottom of some of the issues with which he deals.

Now just a few words as to your charge that I ought to make impartial inquiry before expressing an opinion. If your charge is true I am constitutionally disqualified. I have lived here twelve years, a constant observer of economic conditions; I have lived in this strike atmosphere for six months. I have counselled with mine officials and urged upon them the "rights" of a striker; I have advised with miners; I have been called a Socialist; have gone among howling rioters to rescue their victims; I have refused to run before the assault of men armed with clubs and revolvers that I might test whether they were actually beyond control; I have rebuked judges to their face; prodded reluctant officials; been abused by attorneys; comforted the terrified wives, mothers, and children. All these experiences have given me some earnest convictions. Must I, to conduct the investigation you suggest, throw all these away and begin *ab initio*?

I am now compiling a concise statement which, after approval by the balance of the commission, and the Bishop, I shall lay before the men of the Church whose confidence in me will make them willing to accept what light my experiences may throw upon this perplexing strike question. But for the present much of my time is devoted to counselling and comforting the people who are actually in the midst of the battle, whom God has committed to my pastoral care. This is more to my liking than acting as press censor and refuting falsehoods spread broadcast. If it is the judgment of the Bishop that anything will be gained by a report issued early and he will relieve me for this purpose, I will devote my whole time to it.

Again referring to your criticism of my letter. This commission was appointed by the Bishop of Marquette, authorized by the diocese of Marquette. To them alone are we amenable. I talked over at length with the Bishop my letter published January 10th. It was written at the request of the other member of the committee, and a copy laid before him, and by him endorsed. I have consulted with several of the other clergy and have their endorsement. Have these facts no weight with you? My letter was my conscientious conviction as to certain phases of this problem arrived at after frequent shiftings of judgment, and careful weighing of first-hand evidence,

some portions of which were confidentially acquired. The approval of my Bishop, my fellow-clergy of the diocese, and my conscience is sufficient.

The mail brings me a letter from a mutual friend of ours. It reads, commenting on your editorial: "His reference to the grand jury is unfair, and strengthens the hands of those who are bent on destroying the peace and harmony of the Copper Country."

That jury which you criticize was drawn before the strike occurred. It was passed upon by the Circuit Judge, who is a decided labor union man. It was approved by the prosecutor, who is very unpopular with the managers, and who, I believe unfairly, was roasted at the indignation meetings. It is declared by the special prosecutor, a southern Michigan lawyer, to be an unusually intelligent and fair-minded body of jurors. It was completely endorsed by the Governor and the Attorney General of the state of Michigan, after a personal investigation.

I find certain of your readers think that in your reference to the Italian Hall disaster there lurks an idea that for some reason unknown to you, the prosecutor, or the sheriff and his forces, do not exert themselves to find the offender. I sincerely hope that they misjudge you. A coroner's jury was composed of three disinterested citizens and three strike sympathizers, one of them out on bail for violence in a riot. Their verdict was unanimous.

This was not a public meeting, only union men could pass the doorkeeper. There were seven hundred in a crowded hall. Gifts were being distributed. The crowd was in a panicky condition, so much so that boys of ten felt it and left the hall before the stampede. A child fainted. Some called for water. A boy's cap caught fire. Someone called Fire—a Croatian. In Croatian Fire resembles water in English. The little tots stampeded, and in two minutes the horrible tragedy was over. The general opinion is that the unintentional cause of this disaster was buried in the avalanche of human flesh.

And, finally, Mr. Editor, all that we ask for is the truth, unperturbed. In a bitter warfare such as this, with the best of intentions any man will make many mistakes. Try to find the motives rather than pick out flaws. We have been sorely tried. We need the prayers of the Church rather than her censure. I am grateful to the many clergy who have sent me their assurance that from many altars prayers are offered for our guidance. God grant that out of these stormy times we may emerge a happier and a holier people.

With kindest regards and the best of good will,

Yours sincerely,

JOSEPH A. TEN BROECK,

Chairman, Social Service Commission,

Diocese of Marquette.

January 24, 1914.

To the Editor of *The Living Church*:

I DESIRE to enter my protest against your repeated attacks upon the Copper Country of Michigan, the Church of the diocese of Marquette, and the respected chairman of the Social Service Commission of that diocese.

It is certainly a most extraordinary argument that because Mr. Jas. H. Brewster, who is a brother of not only one but two whole Bishops, writes that Dean Hart has evidently not had first hand information about the coal strike in Colorado, therefore the Rev. J. A. Ten Broeck is probably mistaken about the copper strike in Michigan. Why? What is the analogy between the two cases? You say that in addition to having two brothers Bishops, Mr. Brewster is a man who does not write without knowledge of what he is writing about. Does Mr. Ten Broeck? Or is Mr. Ten Broeck disqualified because he hasn't two brothers in the episcopate?

As one of the clergymen of the Church in the district concerned, I desire to say that Mr. Ten Broeck lives right in the very heart of the strike zone, that his ordinary pastoral duties have brought him into the closest contact with the strike situation every day since the strike began; he knows all about the situation upon which he writes, and I, who also know, declare that what he has written is exactly true. His attitude is indorsed by every Churchman in the district; it is indorsed by every disinterested citizen in the district; by ten thousand miners at work in the mines, by one thousand farmers in the county who were once miners and accumulated enough money in the mines to buy and pay for their farms. What more would you have? Are you disappointed that you can get no evidence on the other side? I tell you there is no other side.

There never was, in all the history of industrial warfare, a more groundless and senseless strike than this in Michigan. There was not enough to it to arouse anything more than a languid interest in the people of the Copper Country itself, until Moyer ar-

rived and assumed charge of the campaign. Then things began to happen, as they always do where Moyer goes. First there was the murder of two loyal miners in their beds at midnight; then the panic at Calumet, caused by someone within the hall (into which none could enter without a Federation card) calling "fire"; then some ill advised citizens, chafing under the insult which Moyer had offered to the citizenship of this county when he charged the panic up to the enemies of the strikers, gained possession of that gentleman's person, and with a tenderness far beyond his deserts, placed him on board a Pullman car and sent him out of the country. At once the whole country became interested and money began to pour in for the strikers and—their officers.

There is no strike here now. The mines are all at work with a full quota of men, contented and happy and as strongly opposed to recognition of the Western Federation of Miners as the companies themselves.

We know all about the W. F. of M.; all about its history and its ideals, and its relations to the A. F. of L., and the rest, and we are resolved that it shall not poach upon this good land, even though THE LIVING CHURCH thinks our position "stupid."

You also take a fall out of our grand jury. Have you taken the pains to find out how grand juries are formed in Michigan? The hundred names from which the grand juries for the year must be selected were drawn last May, two months before the strike was called. The judge who selected the twenty names out of the hundred was, before he became judge, the local legal representative of the Western Federation, and throughout this conflict has favored the strikers in every way that he could. It may safely be assumed that if he was unfair at all, it would be in the strikers' favor. Here on the ground, no one would think of objecting to the jury because of the preponderance of "Citizens' Alliance" members on it, for the "Citizens' Alliance" is composed of practically everybody outside the Western Federation. It is simply an organization to insist upon the enforcement of the law.

You quote the special correspondent of the Milwaukee Journal for the attitude of the operators. Why not get your information from the fountain-head? In the recent investigation conducted by the Governor the operators made their position abundantly clear, and it was all that the most enlightened social reformers could desire.

The demand that we be "let alone" is not prompted by any fear of what an investigation will reveal. We simply object to these Federation methods of prolonging the struggle which is so expensive and so useless. If the government had investigated three months ago no one would have had any objection, but that they should do so now when the country is almost pacified, just because Moyer has perpetrated here some of the crimes for which he has become notorious, that is exasperating in the extreme. Aside from that there is no objection to investigation.

Houghton, Mich., January 24th.

WM. REID CROSS.

To the Editor of The Living Church:

YOUR editorial on the strikes in Colorado and Michigan in this week's issue is encouraging in that it indicates that the outside world is at last recognizing that the trouble in Michigan, at least, is not a struggle between the mining companies and down-trodden miners, who are working for better conditions, but that it is entirely over the question of recognition of the Western Federation of Miners by the mining companies. So far so good. But you proceed to make certain statements with which I am compelled to take issue.

First you condemn Mr. MacNaughton's refusal to recognize the W. F. M., because it is Socialistic. Why so? Stop and remember that people are employed every day and everywhere, because they possess certain qualifications, such as honesty, nationality, membership in certain churches or fraternal orders, etc. Now if certain employers hire because these qualifications are of value to them, why should other employers be denied the privilege of *refusing to hire*, when these qualifications appear to be detrimental to their interests? You write too hastily. Understand, I do not deny a miner the right to be a Socialist, provided he obeys the law of the land (which seems to be a matter of some doubt), but I am unaware of any law, civil, moral, or religious, to compel a man to employ a Socialist, if he does not want to.

But further than this let me add that previous to the strike, Socialists were employed in the mines without discrimination; unfortunately so, as it has turned out, for they came into the district, and by spreading the spirit of discontent, and by publication of a vile sheet that is now being prosecuted by the government for using the mail, they prepared a contented, law-abiding community for the entrance of that other organization—the W. F. M. The history of the dastardly crimes of this latter organization in Colorado and Idaho supplemented by its deeds here is certainly sufficient to exclude it from any community, that even pretends to be Godly and law-abiding. Therefore the mining companies have determined to have nothing to do with it, for which they merit the praise and support of all right-minded people. There is no more room for arbitration with this organization, than with any other evil power.

Again in two guileless paragraphs you try to release both Socialists and the W. F. M. of all responsibility for the violence that has occurred, because of their authorized pronouncements against lawlessness. Of course they publicly condemn it. Practically all of the public speakers brought here last summer by the W. F. M. did so too. But it is in groups of two and three after the meetings in obscure corners that the dirty work is planned. Such at any rate is the information coming from the strikers themselves.

Finally your censure of Rev. Mr. Ten Broeck is unwarranted. Undoubtedly Mr. Ten Broeck is able to defend himself, but he may not mind my saying that you misunderstand his position in the matter. I do not think he took sides as between the mines and the strikers, but when the issue became one between law and anarchy, he came out boldly for the former as did practically all other ministers in the district. It was their duty as good citizens and Christian clergymen.

Very truly yours,

Lake Mine, Mich., January 28th. C. R. HITCHCOCK, JR.

TWO IDEAS OF CHRISTIAN WORSHIP

To the Editor of The Living Church:

WE are at present hearing of the possibility of a split; it can not then be amiss to examine what is the real line of cleavage.

At the present moment those calling themselves Christians are divided between two leading ideas, which can in no way be combined. A rapid review of each will make this clear. I will illustrate by reference to our own formularies. We provide that at the earliest moment parents give their children to Christ. They are laid in the arms of His duly authorized representative; and received back by the parents to nurse and instruct for Him. The idea is a free-will giving. Again, by our formularies the bride is given to the Church and received by her husband from the Church, representing Christ. Needless to say that the Church claims that right of representation to the fullest. Again, in her worship we see the priest standing with the congregation at his back, all facing the one way, and he, in the name of all, says, "we do here present." The one central idea is that of giving. All other services lead up to the same idea.

Now look at Christendom from the days of the Apostles to the present, and you find this the keynote of the Catholic faith held by us, as it has been held by the Catholic Church in all ages, and is to-day held by Greek, Russian, Oriental, and Roman Catholics.

On the other hand we have a form of Christianity that is substantially a system of getting. To illustrate; in our own country a number of persons, of more or less similar ideas, come together, and form an association, and build places of meeting. The form those places are taking illustrates the point of cleavage. When you enter, what often on the outside looks like a church, you find practically a theatre; seats raised one above another, all facing as big an organ as their wealth can buy; below, a stage, and if you will attend, you will find that they have hired the most able speaker they can pay, to discuss, on Sundays, an almost unlimited round of subjects, some religious, some ethical, some sensational. This discourse is preceded by some form of prayer, and much entertaining music. In other words, they are getting for their money the greatest return they can. Papa gets, as a return for his money, a family well pleased, mamma and the girls enjoy their Sunday, and all the week-day entertainments, charities, etc., and papa says it is worth all it costs. Gloss it as you may, that idea is rampant, and has its stronghold in Protestantism. Between these two ideas there is no possibility of combination.

Some will say, that this places Protestantism on too low a plane; others, that the Catholic has been as fond of getting as any other; all of which is doubtless true, but all the same the line of cleavage is between giving and getting. Among ourselves we have the half-breed, unfortunately represented by many of the clergy. He, if a priest, arranges his Sunday service so as to make the central act of worship, the commemoration of the offering of Christ on the Cross, the weekly reminder in which we take our part, a secondary matter. He has a grand concert at four o'clock, with harp, and drum, and fife, and costly music, and draws a crowd, and his vestry say, "Good man; we are getting the worth of our money." At the monthly services he solaces himself. After they have got their ears tickled by a discourse, and before they have joined with angels and archangels and all the glorious company in offering to their God themselves and all they have as a reasonable sacrifice, out they track. Half-breeds; their formularies are Catholic, their practice, one does not like to say Protestant, for that is a much abused word, but purely material. They have satisfied society and their families by attending, but have never forcibly had placed before them by their rector the fundamental idea of worship upon which the whole fabric of the Church rests.

It is therefore not at all surprising to find among the half-breeds that the idea of Catholic Unity has been taken up as good business in a period of trusts and combines, without the slightest regard for the true meaning of unity. That on every side there are people seeking true unity is no doubt a fact, that it must eventually be, if at all aroused, the Catholic norm we hold. That it will be

hastened or helped by such efforts of the half-breeds who want to straddle irreconcilable ideas is impossible to believe.

Very truly yours,

Philadelphia, Pa., January 28, 1914.

W. C. HALL.

A CHURCH SOCIETY FOR YOUNG PEOPLE

To the Editor of *The Living Church*:

MAY I again ask for space in your columns, in regard to the aims, principles, and constitution of the Anglican Young People's Association?

Owing to the illness and death of my father and the consequent absence from my parish, I have been unable, sooner, to answer the numerous letters of enquiry received from the majority of the dioceses of the American Catholic Church, for information regarding the A. Y. P. A., to which I referred in a former letter.

The fact that the rectors of so many important parishes have written shows very clearly that the present organizations fail to meet a felt need for a general Church organization to strengthen the affections of our young people for the Church and her work.

The present organizations work along special lines and keep the men and women and the boys and girls in separate organizations, and this, we believe, is a weakness. We need a comprehensive society embracing both sexes.

The A. Y. P. A. is not in hostility to any society doing useful work, but is formed as a basis for united action and for a comprehensive association, where it is desired to combine a number already existing, or where none at all exist.

The watchwords of the association are Worship, Work, Fellowship, and Edification. It is based upon the principles of Christian fellowship, and by it the young people of the Church are brought into close relation with one another and are thereby enabled to edify one another. Its aims and objects are to promote the religious, social, and intellectual welfare of the young people of the Church; to enlist young men and women in happy and hearty coöperation for the furtherance of the life of the Church; to hold the young people; to help them in the study of the Bible—the text book of the Church; to rally them in affectionate loyalty around the Church; to teach them to know her history, hold fast her teaching, and prize her privileges; to help them to win others for Christ.

Members are pledged to support the Church regularly and systematically in all its interests and particularly its missionary work; to attend regularly the services and particularly the Holy Communion, and to endeavor to bring others to do the same.

The motto is, "For Christ and the Church," and the badge is a shield with the sacred monogram *Chi Rho*, and the letters A. Y. P. A., the price of which is twenty-five cents.

The rector of the parish exercises control spiritually and otherwise and is known as Patron. The other officers are president, vice-president, secretary, and treasurer. The following committees are usually appointed: Executive, Programme, Missionary, Social, and Visiting or Lookout.

It is suggested that meetings be alternately religious, social, literary, scientific, and musical, with the exception of Lent, when the meetings shall be of a devotional or missionary character. The meetings are opened with hymn and creed. Prayers are said for the local branch, the parish, the diocese, and the work of the young people throughout the world. There is a manual published giving the aims, principles, and a model constitution. It also contains suggested subjects for the various sorts of meetings. This handbook costs ten cents. Topic cards are published annually. Anyone desiring the manual and model topic cards should write the Rev. T. B. Howard, B.A., Tilsonburg, Ont., Canada, or the Rev. W. A. Fyles, B.A., Portage La Prairie, Man., Canada.

J. CARLTON FERRIER.

St. John's Rectory, Rouleau, Sask., Canada.

PROTESTANTISM AND CHRISTIAN SCIENCE

To the Editor of *The Living Church*:

IHAVE just read an article, "Must Protestantism adopt Christian Science?"—by a Churchman," reprinted from the December number of the *North American Review*, with the statement that "the author of this article is a priest in the Protestant Episcopal Church." This article is being widely circulated by Christian Scientists in this part of the country, as evidence of the truth of their position, and of the growing realization on the part of Christendom, as a whole, of the power and sufficiency, for all mankind, of their faith.

As I read it I blush with a sense of shame, for one cannot but realize when looking upon the Church as a whole, that much contained in it is true. "Protestantism" is failing to meet the situation, and they are realizing, more fully out here in this free-thinking and out-spoken West, than in other parts of the country, the inadequateness of their position to meet the needs of souls.

But why, why should this great Church of ours, holding and teaching, as so many of its members believe it to teach and hold, the power of healing sin-sick souls and of helping them to become what the above referred to article credits wholly to Christian Science, be so remiss in seeing and practising that part of its faith

which would help to solve the problem of the sorrows and longings of mankind? Is it not partly due to the failure of her priests—like the writer of this article—to realize to the full the extent of their priesthood and the full meaning of their creed? How long must we continue to suffer through such statements on the part of our own clergy, and how much longer will our own priests give, as they have occasionally done before, such articles as this one, to be instruments for conducting a greater propaganda for the spread of a teaching which, though it has much that may be commended, is essentially opposed to what the world and the Church have heretofore held to be Christian?

I wish that every priest and every layman could read the book, *The Religio-Medical Masquerade*, by Frederick W. Peabody, LL.B., of the Boston Bar, published by the Hancock Press, Boston, Mass. For some reason the book is difficult to obtain, but it is well worth perusal by all who come into contact with Christian Science as an organization, and who are compelled to meet and cope with such attacks, backed by an article which "strikes to the very bone," as this one does.

Would that some priest of the Church who sees beyond and beneath the mere Protestant character of our Church, might write an article which would be as useful to Churchmen as "Must Protestantism adopt Christian Science" is to the followers of Mrs. Eddy!

Very truly yours,

J. DIRICKSON CUMMINS.

St. Peter's Church, Albany, Ore., January 19, 1914.

THE DIACONATE

To the Editor of *The Living Church*:

THE letter of my friend Dr. Gushee in your issue of January 10th suggests a subject which I have long wished to hear discussed. The Church asserts that there are three orders in the ministry, of which the Order of Deacons is one. But practically we have no diaconate.

The candidates for holy orders are almost without exception candidates for the priesthood and are not ordained deacons until their preparation for the priesthood is completed.

Thus the diaconate is simply a stepping-stone to the priesthood. The question arises, Why should not the diaconate be revived? That is to say, Why should not men be ordained deacons without the thought of advancing to the priesthood, supporting themselves by their professions or business as readers now do? Why should not every parish of any considerable size have one or more deacons to assist the priest as the Ordination Office directs?

There are in the diocese of Massachusetts eighty-two readers. These are godly and respected men. Many of them practically have charge of missions. They have been well tried and proved their fitness for the work. To ordain them deacons, after they have passed a required examination, would tend to enlarge their influence and enhance the dignity of their work in the communities. Thus some of our missions would gain a prestige which at present they have not, and in turn enlarge their usefulness.

At present a reader, in practical charge of a mission, conducts services and Sunday school, looks up children for Baptism, and prepares classes for Confirmation, but he cannot (except in emergency) baptize the children or present the class for Confirmation, and very often it is with difficulty that he procures a priest for these offices. Again, in the larger parishes several priests are employed at Holy Communion, performing the duty of deacons, while missions here and there go without that great sacrament for lack of a priest. Then why should not the diaconate be revived?

While deacons would not preach their own sermons unless licensed to do so, what an army of great men we have who could grace the pulpit. What a preacher would such a man as Mr. George Wharton Pepper make! And there are hosts of others.

Roxbury, Mass.

GEORGE WALKER.

THE WORLD CONFERENCE MOVEMENT

To the Editor of *The Living Church*:

IFEEL that it is a kind of duty to protest against the agitation of the "Faith and Order" Movement under present conditions. After respectful study of the arguments of its advocates, inspired by the noblest motives, I can see nothing to modify the solicitude of a Churchman in regard to a conference with those who never had "order" and whose "faith" is obviously disintegrating.

The moment such a "conference" assembles, the desire to take some kind of action as its justification will become urgent. Without any "particular scheme of unity," which the Commission disavows, the inevitable pressure will be downward; that is from those who desire to make a kind of authoritative standard and bond of union out of a minimum of "faith and order." The firmer the belief in doctrine and discipline, the more concessions will be demanded of it.

We have more right to expect the guidance of the Holy Spirit, if we first avail ourselves of the teachings of knowledge and experience, and we entirely repel that singular attitude which claims a superior sanctity for vague outlook and undefined purpose. Of course the first yielding to the temptation to take action will be concessions to "Protestantism," which will forever close the door to any approach to or from the "Holy Roman Church," without reckon-

ing with which, anti-Roman as were his early days, Bishop Doane in his last years justly said unity was impossible.

As a member all my life of the Society for the Unity of Christendom, I have never seen *one opportunity*, save Lord Halifax's great effort for the recognition of Anglican orders, for action beyond the use of its daily prayer!

Is not the African incident enough to give pause, justifying as it does what one of our wisest Bishops said to the writer, "Beautiful ideals! Which fail when they are challenged by the test of workability."

ERVING WINSLOW.

Boston, January 26th.

INFECTION FROM THE CHALICE

To the Editor of The Living Church:

I HAVE read much of the correspondence, including the report of the committee of the House of Bishops, on the subject of possible infection from the use of a common cup in Holy Communion, and while various theories have been advanced relative to the absence of any possible danger because of the sterilizing properties of the alcohol in the wine, physical cleanliness of the vessels, etc., no one, so far as I have seen, has given what I believe to be the true reason, viz.: that being *what it is*—the Blood of our Lord Jesus Christ—it will by its own divine power cleanse from all taint the channels appointed by Him through which we are to receive it. We know that Christ took the cup and said, "Drink ye all of this." Is it not then unthinkable that one could become disease-infected through loving, loyal obedience to this divine command?

Surely we can draw near with faith, and take this holy sacrament to our comfort in quiet confidence that we shall take no hurt, unless it be from our own unworthiness. MRS. F. B. MILLARD.

St. Paul, Minn., January 29, 1914.

MEN IN THE CHURCH

To the Editor of The Living Church:

IF I may presume to say so, there was just one thing Mr. Poland omitted from his recent letter in your columns on the question as to non-churchgoing men. It is this, I think: That such as he who have been moved to a passion of longing towards our brothers, should push THE LIVING CHURCH as hard as possible and by every means in their power.

This can be done in several ways. For myself, among other methods I have adopted the expedient of cutting out the gems and specially the pictures, these extracts to form a scrap book to be placed within reach of a body of men who seem to think they have more in common with the local sectarian body than their brothers of the "High Church."

Respectfully yours,

Somerville, Mass., January 24th. JAMES HENRY MCCANN.

KIKUYU

To the Editor of The Living Church:

I READ with amazement your editorial on Kikuyu. The Open Pulpit and Open Altar preached, practised at Kikuyu, are subversive of the foundation of the Church. The sooner it is purged out either by discipline or by the breaking up of the Church, the better. There can not be any fellowship between Catholic Churchmen and men who practise the Open Pulpit and the Open Altar.

But I wish to make a serious complaint. You have not given us the facts. *Publish the Bishop of Zanzibar's letter.* Let us know what the man on the ground said. Let us have the knowledge at first hand. We can draw our own conclusions. Frankly we take Church papers for the express purpose of learning these things that are making a stir in the world.

I remain

Very faithfully yours,

Ironwood, Mich., January 30th.

EDWIN D. WEED.

[The Open Letter of the Bishop of Zanzibar is much too long to be printed in THE LIVING CHURCH, but is published in pamphlet form by Longmans, and is also reprinted in full in the February number of the *American Catholic*.—EDITOR L. C.]

THE CHURCH AND THE BIBLE

To the Editor of The Living Church:

WILL you permit me to quote through your columns an extract from *The Silence of God*, by Sir Robert Anderson? This quotation expresses tersely the difference in view-point between your editorial attitude and the position of some of us who do not at all accept the teachings of THE LIVING CHURCH, even though we subscribe for it:

"But the Bible is more than a book—it is a *revelation*: and thus regarded, it is above the Church. We do not judge the Bible by the Church: we judge the Church and its teaching by the Bible. This is our safeguard against the ignorance and tyranny of priestcraft" (*Silence of God*, p. 93).

There is a footnote to this, as follows: "The Church of England teaches unequivocally that there is neither salvation nor infallibility in the Church, and the Church's authority in matters of faith is controlled and limited by Holy Writ (see Articles xviii.-xxi.). And this is Protestantism: not a repudiation of authority

in the spiritual sphere, but a revolt against the bondage of mere human authority falsely claiming to be Divine. It delivers us from the authority of 'the Church' that we may be free to bow to the authority of God.

"The Church claims to mediate between God and man. But Christianity teaches that all pretensions of the kind are both false and profane, and points to our Lord as the only Mediator. Protestantism is not our religion, but it leaves us with a free conscience and an open Bible, face to face with God. It is not an anchorage for faith: but it is like the breakwater which renders our anchorage secure. It shields us from influences which make Christianity impossible."

Respectfully,

Canton, Ohio, January 30, 1914.

ARTHUR W. HIGBY.

THE STATUS OF NEGRO CHURCHMEN

To the Editor of The Living Church:

IN the most interesting article of the Rev. S. H. Bishop, in your last issue, concerning the work of the Church among the colored people, there was an inaccurate and misleading statement. With respect to past memorials from Negro Churchmen to the General Convention, he says such have had to do with "*methods and machinery*." I do not fault him seriously for this misleading statement, for Mr. Bishop is a white man, and practically shut out of the life "of the Negro world." But as a matter of genuine fact, the memorials have had to do with the most fundamental of all issues, the question of "being" or "status." And, strange as it may appear, the very success of his educational effort has increased, year by year, the acuteness of the situation.

An illustration of this very point is found in reading the proceedings of the Woman's Auxiliary to the Conference of Church Workers among colored people, held last September, at St. Paul's School, Lawrenceville, Va. There was assembled a body of thoroughly educated and cultivated colored Churchwomen, nearly all of them graduates of some of our best Christian schools; the most of them mothers with families. I will not attempt to describe their indignation upon ascertaining that they had no actual "status" at all, and that while members, in name, of the Woman's Auxiliary, they were really not of it; and, further, that at the Triennial meeting soon to assemble in New York, not one solitary woman of the colored race would be in evidence as an official representative. The correspondence passing between Miss Emery and Mrs. Brockenbrough, president of the colored Auxiliary, were all in evidence. I could not help recalling the fact, that at the very birth of this colored Auxiliary, in connection with the Centennial of St. Thomas' Church, Philadelphia, the late Bishop Coleman was present, and upon his proposal, three of our women were sent as delegates to a similar general gathering, at Hartford, Conn. At that time, by reason of the native modesty of this class of our women, some shrank from such a proposal, whereupon the late Bishop Coleman rose up in that meeting and said that if the meeting refused to receive our women, it would refuse to receive him. He, Bishop Coleman, met these colored women in Hartford himself, and escorted them to their hotel.

The women at Lawrenceville sent a memorial to the last General Convention, in New York, on this subject.

Possibly many of our colored clergy, and even laymen, for various reasons, are easily quiescent; but I want to bear faithful and true witness, that when one runs up against a cultivated Christian Negro Churchwoman of the South, he is in contact with a live wire, and the experience of such situations will not very soon fade from his memory. The real live, red hot issue is not money, but an assured place in the One Household of Faith.

Baltimore, Md., January 30, 1914. GEORGE F. BRAGG, JR.

CHOICE OF MISSIONARY BISHOPS

To the Editor of The Living Church:

WHILE I most heartily endorse the greater part of what the Rev. Irving P. Johnson, D.D., of Faribault, Minn., says in your issue of January 31st, I most emphatically disagree with his opinion that the election of Missionary Bishops should remain in the House of Bishops.

1st. Our diocesan Bishops are not elected by their fellow Bishops. What reason or necessity is there, that a Missionary Bishop should be so elected?

2nd. If our devout lay people are to be interested in the work of Missionary Bishops, would it not be wise that they should have some voice in the selection of those Bishops?

3rd. New Testament precedents would indicate that the laity might take part in such elections. "The Twelve" said unto the multitude of the disciples, "Look ye out seven men of good report, whom we may appoint over this business" Acts 6: 2, 3. Here the selection of the proper persons seems to have been by laity and clergy (the multitude of the disciples), but the final appointment was by the Apostles, or Bishops.

Again, when Matthias was chosen, it would seem that the multitude (Acts 1: 15), put forward two, Joseph called Barsabas, and Matthias. The laity would seem to have had a voice then.

(Continued on page 538)

SUNDAY SCHOOL WORK

✱ Rev. Charles Smith Lewis, Editor ✱

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

WE talk about the various tests of efficiency for a Sunday school, without recognizing their various relative values. The test of equipment, or the measure of thoroughness with which the school is supplied with all the tools for its work; the test of organization, or the thoroughness of its coördination, and the efficiency of its officers and teachers; both of these are most important. Without them it might well be questioned if it would be possible to have any school at all. Under them might come all that is modern, and under them might come all that is old fashioned and out of date. Into them ought to be drawn those things that mark a modern advanced school of the best type, and it is chiefly in them that the distinctive characteristics of such a school are found. But when we have said this we have left out what to our minds is the most vital mark of efficiency; we have ignored the one test that is pre-eminent, and that touches the heart of what the school must be. We refer to what has been called the religious test.

Every Sunday school is made up of two sets of children, perhaps it would be true to say of three. There are the children of Church families; boys and girls who, generally speaking, have been baptized; whose parents want them trained in the Church and in her ways; children who form the nucleus, and in some places, the main strength of our Sunday schools. For them the school is a place where they are taught the faith, the duties, the life of a Churchman, where they are instructed and trained, and from which they will go readily and naturally into confirmation classes, and become communicants.

Then there is the second group, children whose parents are interested in some form of Christianity other than the Church, who "belong" somewhere, and perhaps go somewhere with some degree of regularity, but are "broad," or indifferent, enough to allow their children to choose their own Sunday school, or send them to the nearest one, and leave the rest to the future. Many of these children are unbaptized. In fact it is, as most priests know, impossible to assume that anyone is baptized now-a-days, let alone children. Their parents may or may not want them to "join the Episcopal Church," at least not yet. They are a factor that is too important not to be reckoned with in estimating the worth of the school.

Closely akin to them is the third group, the children whose parents "belong" nowhere, and, as a rule, go nowhere. These are the off-spring of the great mass of heathen that are filling our cities, and reaching out into our towns and villages, and even into the country side. Their parents are, generally, quite indifferent to what they do religiously. "Oh, yes, they may be baptized if they want to be; rather think they might better wait until they are older, but if they want to I don't care." This is the parents' attitude. They, too, must be reckoned with in measuring the school.

THESE TWO GROUPS of children are the missionary ground of the Sunday school. What is its effect upon them? Are they being led to baptism? Are they learning to love the Church, to understand her; are they being so saturated with her teaching, "her heavenly ways," that they cannot be content away from her? Is the question of their baptism pressed home to them, and to their parents, with that firm, yet loving, persistence that is sure to win? In other words, is the Sunday school making such children "members of Christ, children of God, and inheritors of the Kingdom of heaven"?

Then with them all for the next step, what proportion of the confirmation classes are made up of Sunday school children? It would be as much a mark of inefficiency if the confirmation class did not have the Sunday school children in it as if it had no others. The teachers ought to be the agents of efficiency here. Even in a small school, where the priest is in close touch with the scholars, it is to the teachers that he ought to be able to look for help and suggestion as to the fitness and preparedness of the pupil, and he should find in them a spirit of coöperation and help that will mean a great deal in bringing a shy girl or

a diffident boy to the point of "openly ratifying and confirming" the Baptismal promises. The efficiency of the Sunday school will show in the way these things are done, and in the results that follow.

So, too, in attendance at church. It is a matter of dispute, into which we would not enter at this time, whether boys and girls should be forced, required, to go to church. Assuming for the moment that the highest incentive for church-going is not obligation as part of the Sunday school work, there can be no question that regularity of attendance and intelligent entering into the service must be a part of a child's religious training. What is the Sunday school doing along this line? This answer measures the efficiency. We have in mind a class of girls whose teacher is a devout and earnest communicant, and seeks the religious well-being of each girl. Most of the class have been confirmed within the past two years. They are regular in their communions, faithful in attendance at Church, and form one of the most devout groups in their parish. We recall another class in another city, where the outcome of the faithful work of their teacher was that the entire class was confirmed. Such instances can undoubtedly be repeated a thousand times. The point of them is not that they have happened here or there but that they show what is really effective work, really valuable work, work that will mean steadfast, faithful adults in the years to come. That they will be also well taught, properly trained, adults it will add to their worth.

THE FOLLOWING EXTRACT from the parish paper of St. James' Church, Philadelphia, shows how that parish is securing the result in training its children in worship:

"Probably the majority of the parishioners are unaware that while men here and there are asking how can the problem of worship in the Sunday school be solved our own school has solved it.

"At 3:30 every Sunday the entire school, which has been in its various rooms concerned during the study hour with study alone, comes into the church in a body. The clergy and the organist attend. The service is shortened. Evening Prayer, fully choral (excepting the psalter, which is read), sung by the school with no assistance of a choir, is rendered heartily and reverently. It has become one of the 'matters of course' of the parish, and is attracting observers even from somewhat distant points. It is training Churchmen and is well worth a visit."

We cannot too strongly commend such methods, and urge the religious test of efficiency as one that should be applied now, and the result used as an incentive to still more effective work in and through the school in the coming season of Lent.

THE SUNDAY SCHOOL COMMISSION of Western Colorado has put forth the plan of a "Mission of Help," for Sunday schools of the district, modeled somewhat after the plan of a parochial mission. The commission plans to help the Sunday school situation in the parish or mission within its field by the following method. Upon invitation, one or more members of the commission will go to the parish, and there study the situation as it relates to the efficiency of the Sunday school. The particular need of the situation being known, they proceed to work along this line. If the problem is lack of responsibility on the part of the parents, lack of the spirit of coöperation on the part of the parish as a whole, or lack of coöperation on the part of the teaching force, or want of teachers, the commission seeks to correct these faults by the methods of public addresses to arouse interest in these matters, special addresses to the teaching force, and personal visits and talks. This plan of applying the methods of the parochial mission to the specific problem of the Sunday school is a new one, and its practical effect is looked forward to with interest.

Those who are looking for a useful class book in Old Testament history, based upon the "most recent discoveries, and the conservative results of modern scholarship," will find such an one in Dean

Hodges' new book (*Class Book of Old Testament History*, by George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Company, 1913. Price \$1.00 net). The book is well arranged, and puts forward in an orderly way the growth of the people of Israel. Conservative teachers, of the old days, would be distressed at the certainty of the positions taken. But the book is a class book, therefore discussions are out of place. Just enough is given to show where the lines diverge in some places. The rest is stated plainly, positively. We miss the help that good maps would give. The appendices give us a compendium of useful data, among which is an interesting summary of the historical narratives of the Old Testament, divided as follows: 1. Materials of history (Genesis to Ruth). [The dates given for these may be interesting as showing the standpoint of the book: 650, collections of materials (J) (E) combined; Code of Leviticus ("Holiness") added perhaps in exile, 550. Priestly narrative, history of institutions, added perhaps after exile, 350.] 2. National history of Israel and Judah (Samuel and Kings). 3. Ecclesiastical history of Judah (Chronicles, Ezra, Nehemiah), perhaps 250. We also find a very suggestive table of the prophets, with the particular emphasis of each one.

A Soldier of the Cross. A Book for Recruits and Others in the Service of the King. By H. E. Boord. London and New York: Longmans, Green & Co. Price 75 cents net. This little book is a series of brief instructions upon the essential things for a boy's faith and life. It would serve most admirably as a guide for a lad preparing for Confirmation. It is an unusual book, both in its form and in the presentation of its contents. It is all couched in terms of an army. The lad is a recruit who is preparing for service under the King, who will Himself give the final reward. We commend it heartily as suggestive to those who have boys under training.

Sunday Schools and Religious Education, Sermons and Addresses edited by Rev. H. A. Lester, M.A., assisted by Canon Morley Stevenson, M.A., with an Introduction by the Archbishop of Canterbury. London and New York: Longmans, Green & Co. Price \$1.20 net. This is a collection of thirteen sermons and addresses upon matters connected with the Sunday school, which have been gathered together by the director of the Sunday school work in the diocese of London. They touch most phases of the work, not on its technical side, but as it touches the life of the Church and the State. The opening sermon is by the Bishop of London, and is his address on "The Ideal Sunday School," which has been so widely copied. The Archbishop strikes a dominant note when he says in his introduction: "Both the science and the art of education are advancing with a steady sweep which is effecting in our day school a transformation undreamed of by our fathers thirty years ago. It would be disastrous if our Sunday school system, which needs not less resetting and revivifying, were to remain stagnant." We would wish a wide reading of this stimulating book. Parish bookshelves should include it among their books, and Sunday school leaders will find in it much that is valuable.

EFFICIENT SUNDAY SCHOOL GOVERNMENT

BY THE REV. GEORGE DANIEL HADLEY

Rector of St. John's Church, Jersey City Heights.

WHEN is a School not a School?" runs a familiar conundrum.

"When it is a Sunday School," is the prompt reply.

And although there have been notable strides toward Sunday School efficiency in the past few years, probably it is still true that one does not naturally turn to the Sunday School for helpful examples of discipline, and constructive character building.

Few would think of asking the Sunday School to contribute anything to the discussion of Good and Bad of snow-ball fame. Therefore it may be interesting to consider three cases which called for disciplinary treatment at St. John's Church School in Jersey City, a school that takes itself very seriously.

This was one of the pioneers of Sunday School efficiency, having had a thorough graded school for many years. Largely by the spirit shown through the following article, the smallest church in Jersey City became, in comparatively few years, the largest parish in the state, with nearly 2,000 communicants, a model Sunday school—or Church school, as it is called—a beautifully appointed church, and three parish houses kept busy seven days a week, a great power for good for the entire city. The Church School has more boys than girls and the Alumni Association has over 900 living members who graduated at the ages of 20 and 21, although in order to graduate an average of 75 per cent. is demanded for the last three years of the course.

1. The bright, manly son of a prominent citizen lightened the lesson period one rainy Sunday afternoon by tossing a hymnal out of the window to a nearby roof. The teacher, with a look of disappointed surprise, said, "Now our whole class has

been disgraced!" and told the boy to report his action to the rector.

"Well, that's pretty bad," said the rector, upon hearing the story. "Let's see how we can set it right. I am afraid I will have to ask you to tell it to the School Parliament."

So a special meeting of the Parliament was called for that afternoon, a body of three boys and three girls elected annually by the six oldest classes of the High school grades that have the best general standing. The boy who had not hesitated about telling the rector was clearly nervous when he faced this body of fellow-students whose business it was, as he had often heard, to maintain the honor and tone of the school. They took the matter very solemnly.

After hearing his story, the chairman remarked:

"You spoiled the class lesson and you spoiled a book belonging to the school. What can you do about it?"

"I can pay for the book," said the lad.

But after a little discussion the Parliament concluded that that would be far too easy. They finally decided that he must first apologize to the Parliament as the School's representatives, which he did. Then he must apologize to the rector and to his teacher in the presence of the class and must bring with him on the following Sunday not the money for the book but a new book.

And that exceedingly mischievous lad learned that the School was *his* school and therefore his responsibility, and he became one of the most dependable and helpful of pupils.

2. Someone, or perhaps several, had scribbled and drawn pictures on the walls outside the building, and also in the inner hall. The rector announced to the assembled school:

"Somebody, evidently a new comer, who does not know how proud you all are of the character of your school, has defaced the walls. I hope I shall never learn who it was, for it would surely lessen my respect for a person to know that one could show such a spirit. I want you scholars to see that whoever did the writing rubs it out and is taught a higher sense of honor, and is convinced that you resent being disgraced."

The marks were erased and in over four years the offence has not been repeated. Scholars who can brave the wrath or endure the grief of "the authorities" cannot brave the disapproval of their own mates.

3. The institutional department of the church has, among its many classes (which are maintained on a coöperative plan providing instruction in various subjects at about ten cents a lesson), dancing classes that vary in size from 100 to 160 members. They have proved to be a valuable civilizing agency. The rector opens each class with a short talk, setting forth the connection between courtesy and Christianity and the relation between religion and recreation.

One evening between dances there was a disturbance among the older boys in the hall; loud voices and a quarrel approaching violence. The following Sunday after Church School the rector summoned the young man who had been the aggressor and asked him to explain why he had shared in what looked like rowdiness, when he knew that he and all the boys were expected to keep the standards high and to protect the girls from the humiliation of belonging to a class where such things could occur.

"A fellow was showing the crowd some bad pictures that were so awful I told him to put them away. You told us it was up to us to keep up the tone of the class. He got fresh and refused to quit showing them and I could hardly keep from hitting him. I am sorry I made a disturbance and I realized later that I should have left it to you to take care of."

"You should not have left it to me," replied the rector, shaking hands with the astonished "disturber." "It was your business as much as mine. More, because you belong to the class. And the next time such a thing occurs you may hit him if you cannot stop it any other way. I am very much obliged to you."

That was five years ago and there has never been the slightest lowering of the tone of the classes in any way since. It was several months before the rector accidentally learned who had shown the pictures. That boy's ideals were improved by his own companions and he became a helpful co-worker. The other lad has done more valuable personal work among young men than anyone can estimate.

Sunday School efficiency is greatly advanced when the young people are taught the meaning of government of the pupils, by the pupils, and for the pupils. What better place to teach them a fundamental American principle?

Church Kalendar



Feb. 1—Fourth Sunday after Epiphany.
 " 2—Purification B. V. M.
 " 8—Septuagesima.
 " 15—Sexagesima.
 " 22—Quinquagesima.
 " 24—St. Matthias.
 " 25—Ash Wednesday.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. Hudson Stuck, D.D.
 Miss Agnes Huntoon (in Fifth Province).
 Miss F. G. Langdon.
 Mr. C. W. Williams (in Fifth Province).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
 Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HAWKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
 Rev. P. N. Tsu.

JAPAN

TOKYO

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. W. B. Allen, of Asheville (available during February).
 Rev. S. L. Tyson of Sewanee, Tenn. (Address: Bay Shore, N. Y.)

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. (Address: The Toronto, Dupont Circle, Washington, D. C.)

WYOMING

Rt. Rev. N. S. Thomas, D.D. (Address: Stratford House, 11 E. 32nd St., N. Y.)

Personal Mention

THE Rev. STEPHEN H. ALLING, rector of St. James' Church, Sault Ste. Marie, Mich., has been appointed by Bishop Williams of Marquette, Dean of the convocation of Sault Ste. Marie, in the diocese of Marquette.

THE Rev. SLATOR CLAY BLACKISTON, having resigned as president of the Standing Committee of the diocese of Montana, owing to his retirement from active service and his absence from the diocese, the Rev. FRANCIS R. BATEMAN, rector of St. Peter's Church, Helena, has been elected president in his place.

THE address of the Rev. FRANCIS G. BURGESS in THE LIVING CHURCH ANNUAL is incorrect. He should be addressed care Maquay & Co., Florence, Italy.

THE Rev. F. C. COOLBAUGH, D.D., has resigned as rector of St. Andrew's Church, Cloquet, Minn., diocese of Duluth, and is now rector of Christ Church, Hibbing.

THE Rev. FRANK DAMROSCH, Jr., has accepted the position of assistant at St. Ignatius' Church, New York City. His address is 25 West 84th street.

THE Rev. LEE W. HEATON, rector of St. James' Church, Eureka Springs, Arkansas, has accepted the rectorship of St. Paul's Church, Newport, in the same diocese, and will enter upon his new duties in February.

THE Rev. A. C. KILLEFFER, rector of Christ Church, Bradentown, Fla., has been appointed by the Bishop to the charge of Holy Innocents Church, Key West. He should be addressed accordingly.

THE Rev. THEODORE D. MARTIN, who has been supplying St. Mary's Church, Rockport,

Mass., for the past two months, has accepted an invitation to take charge of the parish until Easter. His address, however, remains unchanged.

THE Rev. J. THOMAS MURRISH, Ph.D., D.D., has resigned the charge of Grace Church, Osco, and Trinity Church, Geneseo, Ill., in the diocese of Quincy, and has accepted a call to the rectorship of the St. James' Church, Cedar-town, Ga., and care of adjacent missions, in the diocese of Atlanta. Dr. Murrish assumed his new duties the first week in February.

THE address of the Rev. EDMOND PHARES is now 453 Arcade Apartments, Dayton, Ohio, instead of Wilmington, Ohio.

THE Rev. FRANK H. SIMMONDS has accepted a call to Grace Church, White Plains, N. Y., as curate to the Rev. F. B. Van Kleeck, D.D. His address in 6, Deussenbury Place, White Plains, N. Y.

THE Rev. H. E. SPEARS of Newport, Ark., has entered upon his work as rector of St. Andrew's Church, Princess Anne, Md., diocese of Easton.

THE Rev. HARRY LEROY TAYLOR, Ph.D., 325 West Fifth street, Erie, Pa., has been appointed by the Bishop, until the Standing Committee can take action, as secretary of the diocese of Erie. All mail should be addressed accordingly.

THE Rev. FRANK M. TOWNLEY, rector of St. Bartholomew's Church, Brooklyn, has been elected chaplain of the Veteran Association of the famous twenty-third regiment of Brooklyn. For two years Mr. Townley was acting chaplain in the Royal Horse Artillery of Great Britain.

ORDINATIONS

DEACONS

WESTERN NEBRASKA.—At St. Mark's Church, Hastings, Neb., on Sunday, January 25th, the Bishop of Western Nebraska ordained to the diaconate Mr. WILLIAM S. BANKS. The candidate was presented by the Rev. L. H. Young, rector of the church, and the sermon was preached by the Rev. J. J. Bowker, rector of the Church of Our Saviour, North Platte. The Rev. Louis A. Arthur, rector of St. Stephen's Church, Grand Island, took part in the service. Mr. Banks will continue in charge of Grace Church, Holdrege, and adjacent missions.

PRIESTS

KENTUCKY.—On Thursday, January 29th, at Christ Church Cathedral, Louisville, the Bishop of the diocese advanced to the priesthood the Rev. ROBERT SPREAD NASH. The candidate was presented by the Rev. James M. Owens, rector of St. Andrew's Church, Louisville, who also preached the sermon. The Very Rev. Charles E. Craik, Dean of the Cathedral, and the Rev. Arthur Gorter took part in the service. Mr. Nash will continue in charge of Trinity Church, Owensboro, where he served his diaconate.

DIED

NICHOLSON.—Entered into life eternal, on Wednesday, January 28th, MARY GREY NICOLSON, of Tuscaloosa, Alabama.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her!"

POOLEY.—At the rectory of St. Paul's Church, Leavenworth, Kansas, on January 26th, Mrs. FLORENCE HELEN POOLEY, wife of the Rev. Robert K. Pooley, and sister of the Rev. Claude N. A. Pooley.

MEMORIALS

REV. RUFUS EMERY, D.D.

At a meeting of the Wardens and Vestrymen of St. Paul's Church, Newburyport, Mass., December 12, 1913, the following tribute to the memory of the late Rev. RUFUS EMERY, D.D., was entered in the records of the parish:

We, the rector, wardens and vestrymen of St. Paul's Church, desiring to place upon our records an expression of our sorrow at the death of the Rev. Rufus Emery, D.D., late assistant minister of this parish, hereby adopt the following minute and we direct its transcription upon the records of the vestry.

First of all we would render hearty thanks to our Heavenly Father for His goodness in sparing the life of our departed friend, through so long a period of time, during which he exemplified the character of a good priest, and a faithful Christian.

To his surviving son, our associate on this board and to his other kindred, we tender our fullest sympathy in their loss, and we assure them that throughout the parish there is felt not only the most profound respect for the memory of him who has passed away, but that a warm appreciation of his most excellent qualities of mind and character is cherished with affectionate regard in every heart.

MRS. MARY NEOSHO WILLIAMS

MRS. MARY NEOSHO WILLIAMS, widow of General Thomas Williams, and mother of the Bishop of Marquette, fell asleep quietly at her home in Evergreen, Colorado, Saturday morning, January 31st, at the age of 78 years.

Mrs. Williams was the eldest daughter of Capt. Joseph Howard Bailey, of the Medical Staff, U. S. Army, and his wife, Mary Alkmar Read. She was born at Fort Gibson, then in the Cherokee Nation, Indian Territory, August 6th, 1835, and passed her interesting childhood going from post to post in the Indian country with her parents. She was educated in the boarding school of the Misses Phillips, her cousins, at Newburgh on the Hudson and married to Brevet Major Thomas Williams at Fort Mackinac, Mich., where he was the commanding officer, September 21, 1853. She had lived in pious widowhood since her husband's death in battle in 1862.

She was baptized by Bishop James Henry Otzy, who visited the Indian Territory when she was eight years old, and confirmed by Bishop McCoskey near the time of her marriage.

Three children survive her, one having died in infancy. They are Col. John R. Williams, U. S. Army, Bishop G. Mott Williams, and Mrs. Josepha W. Douglas, wife of the Rev. Charles Winfred Douglas, of Peekskill, N. Y.

She received the last ministrations of the Church from the Rev. Thornton B. Rennell of Evergreen, who had been most constant and loving in his care of her through the months of her slowly falling strength, and who mourns her as a son.

Her interest in the whole work of the Church was most marked. Missions among the colored people and the mountain people of the West were her special care. Many of the sick clergy were cared for at her home. Loving the Church with deep devotion, she had nevertheless the broadest sympathy for all good, and numbered attached friends of all beliefs. All these would unite in this, that in her the beauty of holiness was exemplified.

Her burial was in Detroit in Elmwood Cemetery, by the side of her gallant husband, whose noble life and glorious death and humble faith assures their happy meeting.

RETREATS

NEW YORK.—A retreat for the Associates of the Sisters of the Holy Nativity and other women will be held on Wednesday, February 18th, at the Church of St. Mary the Virgin, New York City. Conductor, the Rev. J. G. H. Barry, D.D. Application may be made to the Sister in Charge, the Mission House of St. Mary the Virgin, 133 West 46th St., New York City.

NEW YORK.—A Quiet Day for laymen will be held at the Church of St. Mary the Virgin, New York City, on Monday, February 23rd, 1914. Conductor, Rev. Dr. Barry. For information apply to the Conductor, 144 West Forty-seventh street, New York City.

NEW JERSEY.—A day's retreat will be held at St. Barnabas Hospital, Newark, N. J., on Saturday, March 7th, for the Associates of St. Margaret and other ladies. Conductor, Rev. Charles Gomph. Please apply to the Sister in charge.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

A VACANCY will occur in the rectorship of St. John's Church, Deadwood, S. D., at Easter. Applicants will be furnished with full information by corresponding with D. A. McPHERSON, Senior Warden.

WANTED. Assistant, Parish Church, Washington, D. C. State experience in work of Sunday School and Parish Organizations, also salary expected. Address: RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH desired by competent Southern Priest. General Convention Deputy, highest references. Will consider \$2,000 and rectory. Address "South," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, musical, single, energetic, sound Churchman, requires position, town or city. Apply Box B. G., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

DEACONESS Wanted Immediately. Settlement, parish work, fine opening, large western city. Give particulars and salary desired in first letter. Apply R., care LIVING CHURCH, Milwaukee, Wis.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$80 a month. NICHOLS Co., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

WANTED—Position as Organist and Choir-master. Young, married, communicant. Good references. Address CATHOLIC C., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

COMPETENT Organist and Choirmaster in two large churches in the Middle West desires change. Excellent references. Address "ORGANIST" care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PARISH desiring a Deaconess to serve permanently therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

LADY teacher desires summer position as companion. Good reader. Would travel. References. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the **WORKERS** brought together. -Parishes desiring reliable Clergymen, please write to 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Needy Parishes write to 147 East Fifteenth street, New York.

PARISH AND CHURCH

AUSTIN ORGANS.—Some recent smaller contracts where expenditure was limited, have delighted purchasers with tonal effects usually belonging only to large organs. The new Austin console is a marvel of convenience and adjustment. Literature on request. AUSTIN ORGAN Co., Woodland street, Hartford, Conn.

OVER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address MISS BALCOM, 965 Holton street, Milwaukee, Wis.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Lonsburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

COMMUNION BREADS and Scored Sheets, Circular sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIEST'S HOST: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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CLERICAL TAILORING—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices. Ordination Outfits a specialty. Vestments etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

FOR RENT—MILWAUKEE

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BOARDING—NEW YORK

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WASHINGTON'S BIRTHDAY SUPPLIES

WASHINGTON CHAPEL POST CARDS, two subjects in colors 2 for 5 cents; badges, celluloid with picture of Washington at Prayer, 10 cents; Tape Measures, 25 cents. Address: THE CURATOR, Washington Memorial Chapel, Valley Forge, Pa.

TRAVEL

REV. M. ZARA is going to Italy in May, and will execute any commission entrusted to him. 324 Hansberry street, Germantown, Pa.

UNUSUAL TRAVEL. SEE PAGE 538

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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is the Church's executive body for carrying on its missionary work.

The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

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Full particulars about the Church's Missions can be had from

THE SECRETARY,
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THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers. 669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLEURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEALS

WASHINGTON'S BIRTHDAY

AN APPEAL TO THE CHURCH OF WASHINGTON FOR THE WASHINGTON MEMORIAL CHAPEL

Washington's birthday will fall on Sunday, February 22nd, and an appeal is made to rectors and superintendents to hold patriotic services and to devote their offerings to the completion of the Washington Memorial Chapel, Valley Forge.

To the laity of the Church, we look for generous gifts for this great national Memorial.

Circulars, Offering Envelopes, and Catechisms of Patriotism supplied free, in any quantity. Address: REV. W. HERBERT BURK, Valley Forge, Pa.

THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. *No salaries paid.*

Contributions may be sent, Mr. DUDLEY TYNG UPJOHN, president and treasurer, 8 Bowery, New York City.

THE APPROACHING LENT

The following list of Titles of Booklets, is from our larger list of "Church Booklets," useful for all purposes. The following are particularly for Lent work. All of the clergy have had our catalogue, and the complete list will be found on page 60.

In ordering, give number only, and not the title:

No. 6—*Keeping Lent*. Intended for distributions on Quinquagesima.

No. 37—*The Lenten Fast*.

No. 45—*Helpful Thoughts for Lent*.

No. 55—*Lent is for All Christians*, by the late Rev. M. M. Moore.

No. 60—*No Friday—No Sunday*. An Editorial reprinted from the *Church Times* (London).

No. 113—*Some Hints for Lent*. By the Bishop of Vermont.

PRICES: From No. 1 to No. 19 inclusive, 50 cents per hundred.

No. 20 to 99 inclusive, 1.00 per hundred.

No. 100 to 149 inclusive, 2.00 per hundred.

No. 150 to 169 inclusive, 3.00 per hundred.

No. 170 and over, 3.50 per hundred.

SAMPLES

In order to assist the clergy in the examination of these Booklets, a complete set will be sent for 75 cents. It is hoped that familiarity with the series will induce large orders. There are over 75 titles in print.

THE YOUNG CHURCHMAN CO.,
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After the Christmas sale, we find that we can still supply about 200 copies of the **GIRLS' KALENDAR**. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of **THE YOUNG CHURCHMAN KALENDAR**. Price .20 single copies postpaid; 1.82 per dozen, express prepaid. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

PUBLICATIONS

SEPTUAGESIMA

The Septuagesima Season: Practical Suggestions on Preparation for Lent, with Helps to Self-Examination. Being notes of addresses by the late George Body, D.D., Canon Missioner of Durham. Paper boards, 21 cents; cloth, 42 cents, which includes the postage necessary.

These brief meditations cover the days up to Ash Wednesday, and then for the Sundays and Fridays in Lent. Canon Body was so well known in his life-time as one of the most practical of our English devotional writers, that these notes published since his death, will be wanted by the devout Church people who yearly prepare for Lent as the Church directs. **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing, Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.
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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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R. W. Crothers, 122 East 10th St.
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BROOKLYN:

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Otto Ulbrich, 386 Main St.

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LIVING CHURCH branch office, 10 S. La Salle St. (agency for all publications of The Young Churchman Co.).

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A. C. McClurg & Co., 222 S. Wabash Ave.
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The Famous and Barr Dry Goods Co., 6th and Washington Sts.

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Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

Unto the Perfect Day. A Collection of Prayers for the Use of Students of Sacred Theology. Compiled by G. M. Bevan, S.Th., Licensed Teacher in Theology. Price 60 cents net; by mail 63 cents.

From the Cradle to the Grave. Simple Instructions on the Sacraments, etc. By a Priest. Price 60 cents net; by mail 66 cents.

The Angel of the Downs. By the Author of *The Master Touch*, etc. With Four Illustrations by Lilian J. Pocock. Price 60 cents net; by mail 65 cents.

Self-Surrender and Self-Will. Being Addresses on the Religious Life, given to a Community of Sisters. With a Preface by the Rev. B. W. Randolph, D.D., Canon of Ely, and Warden of the Community of St. Mary the Virgin, Wantage. Price 60 cents net; by mail 62 cents.

Seeking God. Instructions given in Eton Parish Church during a Mission held in November, 1912. By Bernard O. F. Heywood, Vicar of Swinton, Lancashire. With a Preface by the Lord Bishop of Truro. Price 60 cents net; by mail 64 cents.

The Whole Man. Edited by Geoffrey Rhodes. With Contributions by Sir Dyer Duckworth, Bart., M.D., LL.D., George Cowell, F.R.C.S., Rev. A. C. Hayes, M.A. Price \$1.00 net; by mail \$1.07.

The Household of Faith. By the Rt. Hon. George W. E. Russell. Abridged Edition. The English Churchmen's Library. Price 40 cents net; by mail 44 cents.

Forty-two Lessons for Senior Scholars. Missionary English Church History, Morning Prayer, The Liturgy. By Florence Longridge. Price 60 cents net; by mail 66 cents.

Lessons on the New Testament. By Florence Longridge. Price 60 cents net; by mail 66 cents.

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

The Blessed Virgin and all the Company of Heaven. By A. Theodore Wrigman, D.D., D.C.L., Archdeacon of Port Elizabeth, Canon of Grahamstown, and Honorary Chaplain to the King. With a Preface by Rev. W. J. Knox Little, M.A., Canon of Worcester Cathedral and Vicar of Hoar Cross. Second American Edition. Price \$1.00 net; by mail \$1.07.

LONGMANS, GREEN & CO. New York.

The Doorkeeper and Other Poems. By the Late John W. Taylor, M.Sc., F.R.C.S., author of *The Coming of the Saints*. With a Memoir by his wife. Second Edition. Price 40 cents net; by mail 43 cents.

Life Beyond Life. A Study of Immortality. By Charles Lewis Slatery, D.D., Rector of Grace Church, New York. Third Edition. Price \$1.00 net; by mail \$1.10.

CHARLES SCRIBNER'S SONS. New York.

Encyclopedia of Religion and Ethics. Edited by James Hastings, with the assistance of John A. Solide, M.A., D.D., Professor of Old Testament Language and Literature in the United Free Church College, Aberdeen, and Louis H. Gray, M.A., Ph.D., sometime Fellow in Indo-Iranian Languages in Columbia University, New York. Volume VI. Fiction-Hyksos.

MACMILLAN CO. New York.

The Battles of Peace. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New Revised Edition. Price \$1.25 net; by mail \$1.35.

BROADWAY PUBLISHING CO. New York.

The Jew and Other Poems. By Frank Newell Atkin.

NATIONAL REFORM ASSOCIATION, 603 Publication Bldg., Pittsburg.

Second World's Christian Citizenship Conference, Portland, Oregon, June 29—July 6, 1913. Official Report.

LEATHER BOUND BOOKLETS

A. R. MOWBRAY & CO. London.

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PAMPHLETS

FROM THE AUTHOR.

Special Report of the Law and Order League of Charleston, S. C. 1913. Price 25 cents.

LONGMANS, GREEN & CO. New York.

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Information. By Arthur R. Gray, Educational Secretary of the Board of Missions. Price 5 cents.

THE CHURCH AT WORK

ANNIVERSARY OF BROOKLYN PARISH AND RECTOR

BISHOP BURGESS officiated at the celebration of the sixty-fifth anniversary of the founding of Calvary Church, Brooklyn, and the twentieth anniversary of the ordination to the priesthood of the rector, the Rev. John Williams, on January 25th. The Bishop extended his congratulations to both church and pastor. The sermon was preached by



REV. JOHN WILLIAMS.
Rector Calvary Church, Brooklyn

the Rev. Henry T. Scudder, at one time rector of St. Stephen's Church.

At the evening service the sermon was preached by the Rev. Samuel Hart, D.D., LL.D., D.C.L., Dean of the Berkeley Divinity School, who presented Mr. Williams to the Bishop at his ordination. A festival service and reception were held on Tuesday, January 27th, when the Rev. Frank Flood German, rector of St. Thomas' Church, Mamaroneck, N. Y., preached. Mrs. Jane C. Hobley and James H. Brown, members of the church since its organization, were the guests of honor at the reception.

Many personal gifts—including a purse of money—were given to the rector and his wife from the members of the congregation.

Calvary parish was first known as St. Barnabas' Church. St. Barnabas' Church was sold in 1903 to Calvary Church of the eastern district, which was taken for a site for the new Eastern District Y. M. C. A. build-

ing. The late Rev. Cornelius L. Twing was then rector of Calvary Church, and he became the rector of the new parish, where he remained until his death. Calvary Church was consecrated in 1903, Bishop Burgess officiating, it being one of the early acts in his new office. The frame structure was burned on February 6, 1910. There was a previous fire, but this second one left nothing but the walls.

At once the rector, the Rev. John Williams, and his people began to plan for rebuilding, and a fund was started for the purpose. It grew rapidly, the congregation meanwhile worshipping in the Bushwick Avenue Reformed Church. Soon a new brick and white stone structure was under way, which was dedicated with appropriate services. The cornerstone was laid on Sunday afternoon, October 2, 1910. The church was opened for services March 2, 1911.

ANNIVERSARY OF AN OLD NEW JERSEY PARISH

TRINITY PARISH, Woodbridge, N. J., recently celebrated the 144th anniversary of the granting of its charter. The Archdeacon officiated, and preached. The care of the parish has been for some time in the hands of lay readers. The present one is Mr. Frank Dean Gifford, a candidate for orders, formerly of Elizabeth. The property is large, comprising an extensive churchyard, a large rectory, a combined parish house and sexton's residence, and a church building which is the third, the first having fallen into decay, and the second being destroyed by fire. There is an ancient chalice, "given by Mary Dennis, widow, in 1760." This chalice was used at the recent anniversary.

CHOIR FESTIVAL IN NEW HAMPSHIRE

THE CHOIR GUILD of New Hampshire will hold its fifteenth annual service at St. Paul's Church, Concord, on the evening of May 28th. This is an organization which has done very much to stimulate the cause of Church music in the diocese. The warden is the Rev. C. Le V. Brine, and the choir-master for the occasion is Mr. Harry C. Whittemore, and the organist Mr. H. Maitland Barnes. The music for the coming festival

is a choral Evensong with *Magnificat* and *Nunc Dimittis* by West, and a series of anthems, of which one, written especially for the occasion by the Rev. H. W. Ruffner, of Denver, is especially notable. Deprived by feeble health of the privilege of active pastoral work, Mr. Ruffner is serving the Church through his musical compositions. His present anthem, "Crown Him Lord of All," is a notable addition to American ecclesiastical music. The service will conclude with Stainer's festival *Te Deum* in A, and the recessionals. The music for the festival has been gathered into a pamphlet published by the parish choir, Boston.

DR. PERCIVAL NOT GOING TO SACRAMENTO

THE ANNOUNCEMENT in a recent issue of THE LIVING CHURCH, to the effect, that the Rev. H. A. Percival, D.D., who recently resigned the rectorship of St. Paul's Church, Peoria, Ill., contemplated taking up work in the diocese of Sacramento, was erroneous, although we considered the source from which the information came entirely trustworthy.

Dr. Percival has resigned on account of ill health, and will spend the next month or two in complete rest. He hopes, however, to be back in the work very soon.

During his eleven years at Peoria, the debt on the church property of \$15,000 was paid, and many important improvements were made, and the parish and its various organizations, were built up and maintained in a very efficient manner.

SUNDAY SCHOOL WORK IN SECOND DEPARTMENT

PENDING THE primary meeting of the Synod of the Second Province, the executive committee of the Sunday school convention of the Second Department is continuing its work. A meeting will be held in Christ Church, Rochester, N. Y., on Wednesday, February 11th. The committee will be in session during the day, and in the evening one or more public meetings in churches will be held to inform Church people of the latest plans of the General Board of Religious Education, and to stir up interest in religious educational work, especially on the lines laid down by the General Board. These meetings will come just after the meetings of the General Board in Detroit, and are part of the plan of the executive committee of the Second Department to follow up the work of the General Board in every part of the Department. The various sub-committees are to meet in Rochester the day before the meeting of the executive committee, so that they can make their contributions to the reports which will be presented to the executive committee.

OLD VIRGINIA PARISH OBSERVES PATRONAL FESTIVAL

ST. PAUL'S DAY was observed with special services in old St. Paul's Church, Norfolk, Va. (the Rev. H. H. Covington, rector). This year marks the 175th year of the present church building. As early as 1640-1, there was a building on the southeast corner of the church lot, and it served the congregation for nearly a century. In 1739, (these figures are shown in raised brick on the south transept wall), the present building was erected. During the years it "has suffered many things at the hands of many



CALVARY CHURCH, BROOKLYN, N. Y.

men," the Revolutionary War, the Civil War, and the well intentioned decorator. One of the most interesting reminders of the past is a cannon ball buried in the wall, which was fired from Lord Dunmore's fleet, January 1, 1776. The walls remain as they were built, and last year the congregation determined to spend \$18,500 in restoring the interior as it was in 1739. This work of restoration was completed in the fall.

The services on St. Paul's Day began with a celebration of the Holy Communion. At 11 o'clock Morning Prayer was said, and a sermon preached by the rector. Bishop Randolph and the Rev. R. A. Benton were in the chancel. The present vestry and all former vestrymen (there is a rotating system in the vestry), marched in procession behind the choir. At the chancel steps they opened ranks while the clergy passed through, and were then seated in pews specially reserved for them. The congregation filled the church.

In the afternoon quite a unique service was held. At the time of the erection of the present building, Elizabeth River parish embraced all the territory now included in Elizabeth River, Portsmouth, and St. Bride's parishes (Norfolk, Portsmouth, and Berkeley). The division occurred in 1761, one hundred and twenty years after the first building, and twenty-two years after the present building was erected, and the present building is the only one that has come down from the undivided parish. A special invitation was sent to each vestryman within the bounds of the original Elizabeth River parish, to attend the afternoon service, and one hundred and two of them responded, and marched in procession. The Creed and prayers were said by the Rev. W. A. Brown, rector of St. John's Church, Portsmouth. Brief addresses were made as follows: "Parochial Coöperation," Rev. D. W. Howard, rector of St. Luke's; "The Need of Men," Rev. F. C. Steinmetz, D.D., rector of Christ Church; "The Relation of the Parish to the Diocese," Rev. A. C. Thompson, rector of Trinity Church, Portsmouth; "The Relation of the Parish to the General Church," Rev. J. D. Gibson, rector of St. Paul's Church, Berkley.

In the evening, Evening Prayer was said, and an organ recital given by the organist, interspersed with selections from Mendelssohn's "St. Paul," by soloists of the choir.

MEETING OF CHURCH PERIODICAL CLUB

ONE HUNDRED AND EIGHTY-FOUR members of the Church Periodical Club attended the monthly meeting held on Monday, January 26th, in the auditorium of the Seamen's Church Institute, New York City. The Rev. Archibald R. Mansfield, superintendent of the institute, opened the meeting with prayer, after which Mrs. Otto Heinigke, the president, conducted the business portion of the programme. Resolutions of sympathy were passed for Mrs. Augusta L. Chapin, the executive secretary, who was too ill to be present. Mrs. Chapin has been an indefatigable worker for the club, and had been particularly anxious to be at the institute. Mrs. Heinigke announced that \$20,000 of the \$100,000 endowment fund has been raised. This amount is needed to guarantee the work, and when Rev. Robert Tinker was announced, he spoke of the need for this money, and of his optimistic belief that it would soon be forthcoming.

Brief addresses were made by Mr. Mansfield, and the Rev. Carl J. Ljunggren, the Swedish missionary at the institute. Mr. Mansfield sketched briefly the growth of the institute work from one tiny station to this huge plant where nearly 500 men (seamen), sleep every night, and he urged everyone to

make a tour of the building from the top of the lighthouse tower to the cellar, thirty-seven feet below the sidewalk.

A rising vote of thanks to Mr. Mansfield was then taken, and the meeting adjourned, after which the visitors divided themselves into groups of twenty, and were shown over the new building by members of the institute staff. They saw the magazines and papers which they had collected and sent being used on the long reading tables, and in the hands of the seamen who crowded the big reading rooms. Down in the basement they saw the literature store room, where the books, weekly and monthly magazines, and illustrated papers, are received and stored. Here they are made up into bundles, and given to the men when they are starting out on their long voyages.

Seamen often have a great deal of leisure at sea, and the Church Periodical Club has done a tremendous work in relieving the monotony of the sailor's life by supplying him with stories, pictures, and even mental stimulus.

Although the new building has been open but four months and a half, there were 12,540 lodgers accommodated in the institute during the month of December. Every one of the seventy-three dormitory beds is occupied each night, and about four hundred of the seamen and officers rooms. In the savings department \$17,550.33 was deposited by seamen, and of this amount \$6,314.69 was sent home to their families in every part of the world. Forty-two services were held in the chapel, of which twenty-two were English, sixteen Scandinavian, and four Spanish. One thousand and eight packages of reading matter were given out, and one thousand two hundred and sixty-two pieces of seamen's dunnage were checked in the baggage department. Two thousand three hundred and forty letters were received for seamen, but it is impossible to estimate how many were written by the men. The long desks are almost always filled, and it is believed that the number of sailors who heed the big signs advising them to "Write Home" is increasing.

ANNIVERSARY OF CHRIST CHURCH, MEADVILLE, PA.

THE EIGHTY-NINTH anniversary of Christ Church, Meadville, Pa. (the Rev. Lefferd M. A. Haughwout, rector), was celebrated upon the Third Sunday after Epiphany. The occasion was marked as the inauguration of an annual parish festival, to commemorate the founding of the church under the ministry of the Rev. John Henry Hopkins, who afterwards became the Bishop of Vermont, and was for many years presiding Bishop. He was at the time rector of Trinity Church, Pittsburgh. Christ Church, Meadville, is the mother parish of the present diocese of Erie. The present Bishop of the diocese, the Rt. Rev. Rogers Israel, D.D., was for eight years its rector.

The most important feature of the anniversary celebration was the launching of a project for a parish endowment. Resolutions to this effect were unanimously adopted by the vestry, and were received with enthusiasm by the congregation. A substantial beginning has already been made, and many future bequests have been assured. It is the intention that the fund so created shall be a memorial to such persons as the several donors may designate. To this end a handsome "Book of Remembrance" made to special order by the Young Churchman Co., was blessed and set apart for recording such memorials. The book itself is a memorial to the late Helen Maria Dutton, a former member of the choir, and was presented by her father. It is hand tooled, and is a splendid specimen of the book-binder's art.

An interesting and unique historical ex-

hibit was placed on view after the service. It included a complete collection of parish registers, from the original baptismal memoranda of the Rev. John Henry Hopkins to the present time; a complete series of the vestry books, from the minutes of the first meeting for organization; old Communion silver; and many other objects, and documents, illustrating the history of the parish. Until the rector discovered them a few days before the celebration, it was not known that the original vestry book and parish registers were in existence. It was supposed that they had perished years before. There was great rejoicing over the find, and steps will be taken to properly safeguard these valuable documents in future.

MEMORIAL CHAPEL AT ST. PAUL'S CATHEDRAL, FOND DU LAC, WIS.

THE MEMORIAL CHAPEL of St. Paul's Cathedral, Fond du Lac, Wis., was dedicated on Tuesday, January 28th. The chapel is the gift of the Hon. Elbridge T. Gerry, of New York City, and like the tomb of the late Bishop Grafton, of which Mr. Gerry was also the donor, was designed by Charles R. Lamb, and the work was executed by the Lamb studios in New York.

The wainscote, the reredos, the tabernacle, and the three steps of the predella were executed in white marble, the center step bearing in incised letters the inscription, "Blessed are the dead that die in the Lord." The retablo is in black and white marble. The face of the altar is polished black Belgium marble, the center panel bearing the *Chi-Rho* in a circle. In the mensa are incised the five crosses. The tabernacle door, the crucifix, and the four candlesticks are of gold. A chalice and host appear in relief on the tabernacle door, while the tabernacle is veiled inside with white silk. The reredos has five panels, the center one being recessed to hold the crucifix, while the outer ones serve as wings to the altar. The grills and gates to the chapel are in black iron, with fleur de lis turnels. The chapel is very beautiful in all its appointments. An illustration will be given next week.

A CORRECTION

IN THE account of the new altar cross at Christ Church, Norfolk, Va., which appeared in a recent issue of THE LIVING CHURCH, it was made to appear that the Rev. Percy Owen-Jones was the rector of the parish. Mr. Owen-Jones is the curate and the rector of the parish is the Rev. Francis C. Steinmetz, D.D.

RELIGIOUS EDUCATION IN LONG ISLAND

THE CHURCH OF THE HOLY TRINITY, on the Heights, Brooklyn, was on Wednesday afternoon and evening, January 28th, the scene of the first meeting held by the diocesan board of religious education of the diocese of Long Island. The meeting preceded the opening of a training school for Sunday school teachers at the diocesan house.

The meeting was to promote interest in the work of religious education, and clergymen who are experts in that field of endeavor made interesting addresses. The afternoon convention in the parish house was followed by supper, and that by services in the church. Bishop Burgess presided at the evening session.

Dean J. R. Moses of the Cathedral of the Incarnation at Garden City led the afternoon services.

Headmaster Walter R. Marsh of St. Paul's School at Garden City created something of a stir in the afternoon when he re-

ferred to a recent article in a newspaper representing that the Roman Catholics were thinking of having religious education in the public schools after school hours. He suggested that a similar plan be carried out by churchmen, and he cited other countries where such educational work was carried on.

The Rev. Duncan M. Genns of St. Thomas' Church described the organization of his Sunday school. There were many Sunday school teachers and clergymen present.

At the evening services, Bishop Burgess spoke briefly in introducing the speakers. He urged the use of text books instead of Sunday school leaflets, stating that the leaflet was "a most unfortunate invention, and the study of it no true education. If you want a good school, see that each child over ten years of age owns a Bible and a Prayer Book."

Archdeacon Hiram R. Hulse of the diocese of New York spoke on "The Necessity of Religious Education." He said that the Church needed to keep its faith in conversion, in the power of God to save the lowest man, but that it was also necessary to see the value of Christian nurture.

"Religious education is that without which all other education is vain," he continued. "There are two kinds of religious education, the direct and the indirect. If teachers are religious, you cannot keep them from imparting the religious influence to those around them, even if you do drive religion out of the public schools. It is most important that we see to it that our public schools are in charge of those who are religious, whether they be of our faith or not.

"Show the children all the wonderful panorama of the world, and teach them that it depends constantly on the Almighty for its being. Teach them facts of the Christian religion. Believe in conversion, but believe also that it is far better to train up the child in the way he should go. It is better to teach him that he is the child of God, and not of the devil, than it is to let him run wild."

Dr. Herman Duhring, head of the city mission society of Philadelphia, spoke of the vast Sunday school army, which he said, it would take one hundred days to pass a given point, and related some personal experiences to show how joyful men and women were for the gift of a Bible.

RETIREMENT OF REV. JOHN WRIGHT

FEW MEN have the happiness to complete a ministry of twenty-six and a half years in a single parish, with so many tokens of honor and affection, as the Rev. John Wright, D.D., who, on laying down the active work of St. Paul's-On-The-Hill, St. Paul, and becoming *rector emeritus*, was presented with a memorial from the vestry at a special service held on Thursday, January 29th. The Bishop of the diocese and the clergy of the city were present and participated. Addresses were made by the Rev. W. C. Pope, the Rev. L. R. S. Ferguson, by the Bishop, and by Dr. Wright. After the service a reception was tendered to Dr. Wright at the home of Mr. F. O. Osborne. Dr. Wright is succeeded by the Rev. Edward L. Roland.

MILWAUKEE CHURCH CLUB

THE ANNUAL MEETING of the Church Club of Milwaukee was held at the City Club rooms late in January, when there was a very profitable discussion of the Sunday school in its various phases, led by Mr. Charles E. Sammond of Milwaukee, and the Rev. Frederick Ingley of Kenosha, both of whom are experienced in that work. The new rector of St. John's Church, the Rev. F. H. Stedman, was also presented to the club as a guest, and there was a general discussion. Greetings were ordered by the club

to be sent to the Bishops of Southern Ohio and New York, who were about to celebrate their respective anniversaries. The present officers were re-elected, the President, Mr. Frederic C. Morehouse, for a third continuous term. Mr. Charles E. Sammond is vice-president, Mr. George Gibbs, secretary, and Mr. C. G. Hinsdale, treasurer.

BISHOP OF MARQUETTE BEREAVED

THE BISHOP OF MARQUETTE is bereaved in the death of his mother, Mrs. Mary Neosho Williams, widow of General Thomas Williams, who passed to her rest at her home in Evergreen, Colo., on Saturday morning, January 31st, at the age of 78 years. Some notice of Mrs. Williams' interesting life is given in the memorial columns in this issue, where her constant interest in all phases of the work of the Church is recognized. She is survived by two sons and a daughter, being, beside the Bishop of Marquette, Col. John R. Williams, U. S. A., and the wife of the Rev. Charles W. Douglas of Peekskill, N. Y. Mrs. Williams was buried in Detroit by the side of her husband, who died in battle in 1862.

JAPANESE SPEAKER IN INTEREST OF AMERICAN-JAPANESE RELATIONS

THE FEDERAL COUNCIL of the Churches of Christ in America is arranging a nationwide hearing for Rev. Sydney L. Gulick of Japan, representing Christian missionaries of Japan, relative to American relationships with the East as considered from the Christian point of view. Arrangements are being made, whereby Dr. Gulick will visit leading cities of the country, appearing before important and influential groups of people, such as Chambers of Commerce, Merchants' associations, city clubs, and universities in this important interest. He has definite plans to propose regarding the entire immigration question, by which he thinks to meet both the just demands of California and the United States, as well as the equally just demands of Japan.

Dr. Gulick has been a missionary in Japan for twenty-six years; has served on the faculty of Doshisha University, and has been a lecturer at the Imperial University of Kyoto. He is also the author of something like a dozen volumes, published in English and Japanese, the latest of which is just appearing entitled *The American-Japanese Problem: A Study of the Racial Relations of the East and the West*.

MEMORIAL TO THE LATE MAJOR BUTT

MANY PERSONAL friends and admirers of Major Archibald W. Butt, U. S. A., military aide to former President Taft, who lost his life in the *Titanic* disaster, have viewed the memorial tablet which has been unveiled in the south cloister of Bethlehem chapel in the crypt of the new SS. Peter and Paul Cathedral, Washington, D. C., which is under construction. The tablet is a bronze bas-relief, with a medallion portrait of Major Butt draped with flags at the top. It measures three feet, six inches, by five feet, six inches. It was designed by Geo. T. Brewster, of New York, a famous sculptor and carries the following inscription:

"To The Memory Of Archibald W. Butt, Major, U. S. A., Military Aide To The President. He Lost His Life April 15, 1912, When The British Steamer *Titanic* Sank, And The Women And Children Were Saved. Of Him President Taft Said: 'The Chief Traits Of His Character Were Loyalty To His Ideal, His Cloth, And His Friends. His Character Was A Simple One. He Was Incapable Of Intrigue Or Insincerity. He Was

Gentle And Considerate To Every One, And A Soldier Every Inch Of Him.'"

This tablet is to be placed in the Cathedral proper when the building is completed, which it is hoped will be before many years. The memorial is the gift of former President Taft, Miss Mabel Boardman, and other personal friends of Major Butt. It was uncovered a week ago, with only Miss Boardman, her mother, Mrs. W. J. Boardman, and Canon De Vries, of the Cathedral present. Few knew until a few days ago, that it had been temporarily placed in the chapel. It will eventually be placed in that section of the Cathedral which is to be devoted to eminent military leaders.

RETIREMENT OF REV. J. G. MINNIGERODE

ON SUNDAY, January 25th, the Rev. James Gibbon Minnigerode, D.D., preached his farewell sermon, at Calvary Church, Louisville, Ky., on his retirement from the rectorship, in which capacity he has served for the past thirty-six years. During his pastorate Calvary Church has made wonderful progress, not only as a powerful influence for good, but in a material sense as well. When Dr. Minnigerode took charge, the congregation had less than a hundred members, and was so heavily in debt that the church property, on which was but a modest frame chapel, was about to be sold under the hammer. Within ten years the new building had been erected at a cost of \$65,000, and the indebtedness considerably reduced. The parish now numbers 560 communicants, and is entirely free of debt, also Calvary chapel, in a poor part of the city, has been built, and maintained by the parish, entirely at their own expense.

Dr. Minnigerode is a native of Virginia, having been born in Williamsburg in July 1848. His early education was gained in the graded schools, and by study with his father, also a priest of the Church. At the age of 14, however, he joined the Confederate Navy, and served until the close of the war. He then returned to his home, and after being ordained became rector of St. Paul's Church, Richmond, and also served the parishes in Rappahannock county and at Culpepper, Va., before coming to Calvary Church. For many years Dr. Minnigerode has been one of the most prominent clergymen in the diocese, serving as president of the Standing Committee, and on all of the most important diocesan boards and committees, as well as being a deputy to the General Convention a number of times. Probably no priest in the diocese is more greatly beloved; his faithful pastoral work, his broad sympathies, and his ever readiness to go to the poor, the sick, the suffering, and the bereaved, have endeared him to all who knew him. Dr. Minnigerode has been elected *rector emeritus* of Calvary, but will be away from Louisville for the present for a rest and change.

A special service was held in Calvary Church on Sunday afternoon, February 1st, at which all of the Louisville clergy were invited to be present in the chancel. The service was in the nature of a farewell to Dr. Minnigerode, and also a welcome to the new rector, the Rev. Harris Mallinckrodt, former rector of the church at Charlotte, N. C.

RURAL CHURCH CONFERENCE AT UNIVERSITY OF ILLINOIS

IN CONNECTION with a course at the College of Agriculture at the University of Illinois there has lately been held a series of three conferences or classes in regard to the place of the country church and the country minister. Formal addresses were given on Monday, January 26th, and on the following day there were six set lectures before the whole body attending the agricultural course.

These were on various phases of the Country Life Movement, and its bearing upon the school and the church. The speakers were, as a rule, leaders in this field. It was intended, so far as the ministers present were concerned, that they should catch from these lectures the enthusiasm of the country life philosophy. But the country churches of the state were also represented by hundreds of laymen who never before have thought of their churches as agents of the newer ideals and aims. The conferences were felt to be of great value, but the attendance on the part of rural ministers was disappointing. There is reason to believe that the conferences will be continued in future years in connection with the same work, and it is hoped that there will be a larger appreciation shown.

ACOLYTES' FESTIVAL IN BOSTON

ON SUNDAY, January 25th, the Guild of St. Vincent, Church of the Advent, Boston, held its annual festival service for acolytes. Delegations representing twenty parishes in Massachusetts, Rhode Island, and New Hampshire were present, and participated in the procession. The rectors of All Saints', Ashmont; Emmanuel, Somerville; St. Margaret, Brighton, and St. Philip, Cambridge, were in the chancel. Dr. van Allen, the rector, admitted six members to the guild. The Rev. Dr. Cabot was the officiant at Solemn Evensong, and the Rev. Kenneth Ripley Forbes, vicar of St. Mary's Church for Sailors, East Boston, was the preacher. The Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts, occupied the Bishop's chair in the sanctuary, but was obliged to leave at the end of the sermon to fulfil a confirmation appointment at East Boston in the evening.

MEMORIALS AND GIFTS

BY THE WILL of Mrs. Sarah Katharine Green, who died January 15th, legacies of \$1,000 each are payable to Christ Church Orphan Asylum, Baltimore, and St. Thomas' Church, Garrison Forest, Baltimore county, Md.

AT ST. STEPHEN'S CHURCH, Forestville, Pa., diocese of Bethlehem, on the Feast of the Conversion of St. Paul, Bishop Talbot dedicated a beautiful marble font, presented to the church in memory of Florence Doblin. The Bishop was attended by the rector, the Rev. E. W. Foulkes. A large congregation witnessed the dedication.

THE ORGANIZATION of non-fraternity men at Hobart College, known as the Commons Club, has received from Mrs. George Gray Ballard, widow of the late chaplain, a gift of a substantial sum of money to be used in completing the furnishing of the club's rooms in Geneva Hall. The Commons Club has fitted up a suite of rooms, and is prepared to entertain alumni who return to college and are not members.

HOLY INNOCENTS' CHURCH, Baltimore (the Rev. Walter B. Stehl, rector), is bequeathed \$100 absolutely and \$100 for a memorial window to J. Thomas Robier and his wife, by the will of Mr. Robier, who died January 19th. Under certain conditions the Cathedral of the Incarnation of the diocese is to receive \$10,000, and the balance of the residue of the estate is to be given to Holy Innocents' Church.

AT ST. BARNABAS' CHURCH, Slayton, Minn., the church and sanctuary have been refurbished, and on Sunday, January 25th, a special service of benediction was held, at which the rector, the Rev. W. A. Dennis, blessed the new altar and reredos, font, brass altar cross, Eucharistic candlesticks, altar desk, alms basin, hymn board, organ, and lectionary. These have been purchased by

the congregation of the mission, with the exception of the font, which was given by the Little Helpers of the diocese. There is not a large membership, but they are earnest active workers, and accomplish things.

BY THE WILL of Benjamin Leeds of Roxbury, Mass., the Church is remembered in several ways. The Church Home for Orphan and Destitute Children is given \$50,000, the sum of \$1,000 is given to St. James' Church, Roxbury, where Mr. Leeds attended, and after other provisions for general charities, it is provided that the residue shall be held in trust by the trustees of donations of the Church in Massachusetts, and the income used for building and supporting missions, for the clerical fund for aged and indigent clergymen, and for the relief of widows and orphans of clergymen in the diocese.

ATLANTA

C. K. NELSON, D.D., Bishop

Bishop Nelson Visits Gainesville and Approves Building Plans

THE RT. REV. C. K. NELSON, D.D., visited Gainesville on Thursday, January 29th. Besides administering the sacrament of Confirmation he addressed the faculty and students of Brenau College. In this celebrated Southern college there are nearly six hundred young ladies, several of whom are communicants of the Church. Accompanied by the resident priest, he also visited Riverside Military Academy, and addressed the faculty and students there. About two hundred young men are in this academy. This is one of the few schools in the South where a United States army officer is stationed. The Bishop met the vestry to discuss the project of a new building, as the present one is too small to accommodate the increasing congregations. Dozens of people are turned away every Sunday. The Bishop heartily approved of the plans as designed by the Rev. A. B. Rudd of Elmira, N. Y. These plans call for a building 142 feet long by 65 and 50 feet wide, chancel and nave, respectively. It will cost between \$80,000 and \$100,000, according to interior decoration. The new building will be located near the south entrance of Brenau College campus. Work will begin at once.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Winter Session of Archdeaconry of Scranton—Meeting of Woman's Auxiliary of Reading Archdeaconry

THE WINTER SESSION of the archdeaconry of Scranton was held at the Church of the Good Shepherd, Scranton (the Rev. William B. Beach, rector), Monday evening and Tuesday, January 26th and 27th. On Monday evening there was an organ recital by R. Huntington Woodman of Brooklyn, N. Y. Bishop Talbot celebrated the Holy Communion at 10 A. M. Tuesday, and the Ven. D. Webster Cox, Archdeacon of Scranton, preached on "Suggestive Admonitions." At 2:30 P. M. the Rev. J. Arthur Glasier, rector of Trinity Church, West Pittston, made an address on "Preaching," which gave rise to a very tense discussion, owing to the speaker's emphasis upon preaching as the chief work for which the clergy are ordained. The Rev. Stewart U. Mitman, Ph.D., field secretary of the board of religious education of the Third Department, discussed the "Sunday Schools of the Third Province." The Rev. D. A. Rocca of Easton, missionary to the Italians of the diocese, delivered an address on "My Work and Opportunities." On Tuesday evening the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania, made an address on "Men and Missions," and Bishop Talbot spoke on "Missions at Home," dwell-

ing at some length on the new Church extension fund to aid the Bishop in the purchase of lots or the erection of new buildings at strategic points. In recognition of twenty years' service as Archdeacon, the clergy presented Archdeacon Cox with a full leather edition (revised) of Stoddard's Lectures, each volume stamped in gold with a record of the gift, and the dates 1894-1914.

THE WINTER SESSION of the Woman's Auxiliary of the archdeaconry of Reading was held at St. John's Church, East Mauch Chunk (the Rev. H. E. A. Durell, rector), on Wednesday, January 21st. Bishop Talbot celebrated the Holy Communion at 10:30 A. M., assisted by the rector and Archdeacon Bresee. Mrs. Guy Johnson of Bethlehem, organizing secretary, presided at the business session, and addresses were made by Mrs. D. Webster Cox of Stroudsburg, diocesan president, on the results of the conferences at the General Convention, and by Mrs. Nelson of Trinity Church, Pottsville, on "A Younger Woman's Branch in Each Parish," and by Miss Helen Bresee of All Saints' chapel, Lehigh, reporting for the "Little Helpers." An address was made by Archdeacon Russell, head of St. Paul's Normal and Industrial School, in Virginia.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Meeting of the Mississippi Valley Deanery

THE CONVOCATION of the Mississippi Valley Deanery (the Rev. Theodore C. Hudson, Dean), was held in St. John's Church, St. Cloud (the Rev. L. R. Levering, rector), January 27th and 28th. Owing to the severity of the weather the attendance was not as large as usual. At the opening service, Tuesday evening, the sermon was preached by Bishop Morrison. Wednesday morning the Holy Communion was celebrated, with Dean Hudson as officiant. The Rev. E. Spencer Murphy gave a meditation. After Matins and the business session, Archdeacon Parshall read a paper on proposed amendments to the diocesan canons. A committee was appointed to present the matter to the diocesan council in June. At the afternoon session an interesting paper on "Pressing Needs of the Diocese," by Dean Ward of the Red River Valley convocation, who was unavoidably absent, was read by the Rev. E. Spencer Murphy. "Woman's Work in the Church" was the topic for the balance of the afternoon session. Much enthusiasm was aroused by the address of the Rev. C. C. Rolit, department secretary. Papers were read by Mrs. Gemmel, Mrs. T. C. Hudson, Miss Lucy Warner, Miss Ruth Tolman, and Mrs. H. F. Parshall. In the evening a missionary service was held, with three addresses. "Rise, Shine, for thy Light is Come," by the Rev. L. R. Levering; "The Great Commission," by Archdeacon Parshall, and "The Field is the World," by the Rev. C. C. Rolit.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of the Southern Convocation

THE SOUTHERN CONVOCATION met in St. Peter's Church, Salisbury, Md., last week. After Evening Prayer, and sermon by the Rev. W. Fred Allen, an address was made by Dean Potter on a sentence from the last address of the Bishop. "For twenty-six years there have not been so many vacancies in this diocese as since last we met together." The second day an essay on Unity was read by the Rev. C. G. Cogley of Coventry parish, followed by the celebration of the Holy Communion. The sermon was preached by the Rev. R. B. Whipple of Quantico parish. At the business meeting addresses were made by all of the clergy present.

The evening meeting was addressed by the Rev. Louis L. Williams on "Eugenic Mariages." The sermon was preached by the Rev. A. E. Race of Great Choptank parish. The invitation to meet at Cambridge in May was accepted.

GEORGIA

F. F. REESE, D.D., Bishop

Meeting of the Archdeaconry of Augusta

THE THIRD MEETING of the archdeaconry of Augusta was held in Waynesboro, January 20th to 22nd, the Ven. William Johnson presiding. On Tuesday evening the address was made by the Archdeacon on "The Continuity of the Church's Life." Wednesday morning the Bishop held a quiet hour with the clergy, and celebrated the Holy Eucharist. The same evening the Rev. G. Sherwood Whitney spoke on "The Faith of the Church," and the Bishop gave an instruction on the Sacraments. The closing address on Thursday morning was by the Rev. W. H. Robinson, on "The Ministry of the Church."

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Winter Session of the Archdeaconry of Williamsport

THE WINTER SESSION of the archdeaconry of Williamsport was held in Christ Church in that city, on January 26th and 27th. The Bishop and twenty-five of the clergy were present, and several lay representatives of various parishes. The programme was chiefly routine, the principal event being a paper read by the Rev. Walter C. Pugh, rector of St. Matthew's Church, Sunbury, on "Church Usages." Reports of parochial and missionary effort were made by all the clergy present. Among them a report of a new work at Coal Run, a suburb of Shamokin. In this place services and a Sunday school have been begun by an energetic lay reader of Trinity parish, Shamokin. The prospects are encouraging. On the evening of the 27th the seventh Churchmen's dinner of the archdeaconry took place in the new parish house of Trinity Church. Fully four hundred men from all parts of the archdeaconry were present. Addresses were made by Prof. John Henry Frizzell of State College on "The Church in Rural Communities," Mr. A. B. Farquhar of York on "Conservation," Mr. Harvey Taylor of Williamsport on "Efficient Rescue Missions," and the Bishop on "The Church Militant." The toastmaster was Mr. Thomas H. Hammond of Williamsport. The Rev. Dr. Armstrong, a local Presbyterian minister, being present, was called to the platform, and he made an exceedingly happy address.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

The Death of Mrs. Pooley

THE DIOCESE has been deeply stirred by the death, on January 26th, of Mrs. Florence H. Pooley, wife of the Rev. Robert K. Pooley, rector of St. Paul's Church, Leavenworth. Her death is particularly sad because she leaves two sons, nine and eleven years of age. The end came unexpectedly, though she had not been well since attending the General Convention with her husband. Mrs. Pooley was a vigorous worker in the parish, and at the time of her death was diocesan directress of the Junior Auxiliary. The funeral was held from St. Paul's Church on Thursday, January 29th, the Burial Office having been preceded by a requiem at an earlier hour, at which all the members of the vestry and other parish officers were present. Many of the clergy of the diocese were present and took part in the services.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Ninth Anniversary of Bishop Woodcock's Consecration—Annual Banquet of Kentucky Laymen's League

SUNDAY, January 25th, was the ninth anniversary of Bishop Woodcock's consecration; no special observance marked the day other than a special sermon at the morning service at the Cathedral, delivered by the Bishop, in which he traced the history of the Church in the diocese during the past nine years, and noted what had been accomplished, also outlined plans for the future. An offering was made in all the churches of the diocese on this Sunday to the "Bishop Dudley Memorial Endowment Fund," a fund begun by the former Bishop of the diocese during his lifetime for the endowment of the Episcopate, and since his death named in his honor. This fund now amounts to about \$40,000.

ON MONDAY EVENING, January 26th, the annual banquet of the Kentucky Laymen's League was held at the Hotel Henry Watterson. The date chosen immediately following the anniversary of the consecration of Bishop Woodcock was in recognition of this event, and in compliment to the Bishop, who acted as toastmaster, and made an address full of inspiration and encouragement. He especially noted and commended the social service work being carried on in the diocese by means of the Girls' Friendly Inn. The Bishop also noted a new feature of work about to begin, the normal class for the study of missions, to be conducted for the men of the various parishes by the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville. The other speakers were Henry S. Gray, a former president of the league; John Howe Peyton, and the Rev. William C. Compton, rector of St. Luke's Church, Anchorage.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Annual Banquet of the Church Club

THE CHURCH CLUB of Louisiana held its annual banquet in New Orleans last week. The guest of honor was the Rev. W. S. Slack, who recently resigned the rectorship of Mount Olivet Church, to accept a call to Columbus, Miss. His fellow-Churchmen presented him with a magnificently carved umbrella as a token of their love and esteem. Reports of officers were read, and approved, and the following officers were unanimously elected for the year: James McConnell, president; Jeff D. Hardin, first vice-president; A. P. Sauer, second vice-president; James A. Ross, treasurer; Warren Kearny, secretary. The new council is composed of the following: F. S. Shields, Orloff Lake, F. H. G. Fry, Harry J. Carter, George A. Wiegand, and L. H. Stanton.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.

SAMUEL G. BABCOCK, Suffr. Bp.

Episcopal Club Elects Officers—Annual Meeting of Lowell Archdeaconry—Other News

THE EPISCOPALIAN CLUB held its monthly dinner at the Copley-Plaza in Boston on January 26th. Professor Joseph H. Beale presided, and the guests were Bishop Lawrence, and Monell Sayre of New York, chairman and secretary, respectively, of the Commission on the Support of the clergy. The election of officers resulted as follows: Charles H. Baldwin, president; William R. Cordingley and Harold Peabody, vice-presidents; Irving P. Fox, secretary; F. Nathaniel Perkins, treasurer; Arthur K. Hunt, Dr. Edward E. Allen, I. Lloyd Greene, Edwin J. Sheffield, Charles C. Coveney, Stephen A.

Smith, Richard C. Steele, and George S. Selfridge, executive committee.

THE ANNUAL MEETING of the archdeaconry of Lowell was held at St. Paul's Church, Malden, on January 30th, and both Bishop Lawrence and Bishop Babcock were present at some part of the day's proceedings. There were 125 clerical and lay delegates present. Reports showed general prosperity in every department of work. The recommendation was made that the minimum salary of rectors be \$1,500, and it was announced that five parishes during the year had increased their rector's salaries by \$200. The following named officers were elected: Treasurer, Sidney W. Farwell of Newton; Secretary, the Rev. Francis E. Webster of Waltham; executive committee, the Rev. William E. Dowty of Malden, the Rev. S. O. Dexter of Concord, Hon. F. W. Dallinger of Cambridge, G. W. Gale of Natick; delegates to the board of missions, the Rev. Edward Tillotson of Swampscott, and Albert L. Sawyer of Haverhill.

DEAN ROUSMANIERE has announced the Lenten preachers at St. Paul's Cathedral. These include the Rev. Dr. Herman Page of Chicago, Dean S. S. Marquis of Detroit, the Rev. Dr. Milo H. Gates of New York, the Rev. Arthur W. Moulton of Lawrence, the Rev. Dr. Alexander Mann of Boston, Bishop Lawrence, and Dean Rousmaniere. During the last three weeks of Lent there will be an extra service at 1:10 P. M., and the preachers secured are the Rev. Harvey Officer, O.H.C., the Rev. Dr. Elwood Worcester of Boston, the Rev. W. A. R. Goodwin of Rochester, N. Y., and Professor Henry B. Washburn.

THE TRINITY CHURCH branch of the Girls' Friendly Society observed its twenty-fifth anniversary at Trinity Church, Boston, first with a corporate Communion on Sunday morning, and a supper, reception, and special service on the following Tuesday, those taking part being Dean E. S. Rousmaniere of St. Paul's Cathedral, the Rev. Dr. Mann, and the Rev. Reuben Kidner of Trinity parish. Addresses also were made by Miss Isabella G. Whipple, president of the diocesan branch of the society, and Mrs. Henry P. Briggs of Trinity branch.

THE REV. WARNER F. GOOKIN, lately instructor in New Testament at the Episcopal Theological School, has been appointed assistant professor of the same study for three years beginning next September. Mr. Gookin is a native of New York, and was graduated from Columbia University in the class of '02. He then studied at the Cambridge School, and on his graduation in 1905 was awarded a traveling fellowship. After two years' study at the Universities of Berlin and Marburg, Mr. Gookin became curate of Holy Trinity in New York, where he remained until 1911, when he was called to Cambridge to assist the late Professor Nash in the New Testament department.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Fourth Anniversary of the Rev. Dr. Fiske—Other News

THE REV. CHARLES FISKE, D.D., rector of the Church of St. Michael and All Angels, Baltimore, kept the fourth anniversary of his rectorship on Sunday, January 25th, the Feast of the Conversion of St. Paul. Dr. Fiske's four years at St. Michael's have been full of labor, as is evidenced by the statistics of the parish given in the parish magazine, *The Messenger*. In the four years there have been 372 baptisms, 412 persons confirmed, 139 marriages, and 247 burials. These statistics include the work at the Chapel of the Guardian Angel, a mission supported entirely by the parish, with the Rev. G. J. Kromer as vicar. In church and chapel there are

1,705 communicants, of whom 1,480 are at the church. The parochial clergy also minister to the Maryland Industrial School for Girls, the Johns Hopkins Orphanage, and the Melvale School for Colored Girls. Dr. Fiske's rectorship has seen a notable advance in the social features of the work, with numerous activities at the parish house. On St. Michael and All Angels' Day the church was consecrated, after an effort extending over fifteen months, which was successful in paying a debt of \$30,000. At the same time there were large advances in offerings for general and diocesan missions, and the church has also taken an active part in the charitable activities of the community, with many of which, as well as with various social welfare organizations, the rector is closely connected. During the campaign for the payment of the church debt, Dr. Fiske declined several calls elsewhere, the last being his election as Bishop Coadjutor of the diocese of Dallas.

A SPECIAL SERVICE for the Bishop's Guild of Maryland was held on the evening of the Feast of the Conversion of St. Paul, at Emmanuel Church, Baltimore, with a sermon by the rector, the Rev. Hugh Birkhead, D.D.

THE ANNUAL DINNER of the men of St. John's Church, Mt. Washington, Baltimore county (the Rev. Wilbur F. Watkins, Jr., rector), was held on Monday evening, January 26th, at the village casino. The meeting was the largest, and most enthusiastic, ever held. About fifty men were present, including, as guests, three of the neighboring rectors, each with a representative layman. Mr. George S. Wills presided, and acted as toastmaster. Interesting and stirring addresses were made by Mr. Alexander Barton of the Johns Hopkins University on the "Call to Missionary Service," and by the Rev. Franklin J. Clark, recording secretary of the Board of Missions, on "A Review of Present Conditions in the Foreign Field," and "The Value of the Every Member Canvass." Stimulating addresses were also delivered by Mr. Arthur E. Hungerford of St. John's Church, and by the rector. Resolutions recommending the adoption of the every member canvass were unanimously adopted, and a parish missionary committee of ten men was appointed to put the resolution into immediate effect.

THE BISHOP PARET MEMORIAL CHAPEL and parish house at Locust Point, South Baltimore, which was dedicated less than two years ago, has shown a remarkable growth, and is considered the most extensive and comprehensive mission and institutional work of its kind in the diocese. This work has now grown so that there are 143 communicants on the roll, and 314 scholars in the Sunday school, with an average daily attendance at all the activities of the chapel and parish house, not counting the bowling alleys and pool tables, of 190 persons. Since last May the chapel register records 42 baptisms, 5 marriages, and 20 burials, and there has been a Confirmation class of 16. In the dispensary there is an average of 31 patients treated free of charge; in the kindergarten there is an average attendance of 61, and a day nursery is about to be added to the other activities. In the gymnasium there is an average daily attendance of 42 men, and 30 women. The girls' sewing class, with 46 members, and the mothers' meeting, with 88 members, who attend regularly, meet once a week. A dancing class of 65, and a piano class of 12 girls, with the infants' clinic, and the St. Paul's Club, conclude the list. The cost of the parish house and the equipment was \$25,000, half of which has been subscribed and paid in, and an endowment of \$10,000 will be given on the completion of this sum. The chapel and parish work are under the care of Emmanuel Church. Miss Ruth Fareckson is the matron, and the vicar is the Rev. Francis V. R. Moore.

MR. EUGENE WORTHINGTON, a Confederate veteran, and for many years cashier of the Annapolis Savings Institute, died on January 27th at the Annapolis Emergency Hospital, aged 72 years. Mr. Worthington was a devoted Churchman, and had served as a member of the vestry of old St. Anne's Church for thirty-two years. The funeral services were held in St. Anne's Church on January 29th, the rector, the Rev. Joseph P. McComas, D.D., officiating.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. McELWAIN, D.D., Bp. Suff.

Epiphany Meeting of the Church Club

THE EPIPHANY MEETING of the Church Club of Minnesota was held in St. Paul on Tuesday, January 27th, and was largely attended. The annual report of the secretary showed an increase in membership of twenty-six, and the report of the treasurer revealed a substantial balance in his hands. The subject of the evening was "The Firing Line," and was applied to the individual responsibility of the picket. The principal addresses were made by Mr. Allen D. Albert of the Minneapolis Tribune, and the Rev. Julius A. Schaad of St. John's Church. The toastmaster, the retiring president, Mr. A. A. McKechnie, introduced the Bishop of the diocese, who, in his remarks, laid the foundation for the reception of the Synod of the Sixth Department, which is to be held in the Twin Cities in October. The Rev. John Boden of St. Mary's, the Rev. Edwin S. Carson of the Cathedral, Faribault, and the Rev. Gilbert M. Foxwell of Gethsemane, all new comers to the diocese, were introduced to the club. The annual election resulted in the selection of Mr. Allen D. Albert, president; Mr. S. G. Iverson, vice-president; Mr. R. E. Van Kirk, secretary; Mr. W. P. Christian, treasurer, and for the executive committee, Messrs. E. J. H. Brederhorst, Frank E. Mix, Howard Bixby, W. R. Tuttle, and R. W. Burnett.

NEWARK

EDWIN S. LINES, D.D., Bishop

Annual Service of Confraternity of St. Osmund—Anniversary of St. Agnes' Parish, East Orange

THE CONFRATERNITY OF ST. OSMUND, of the House of Prayer, Newark, N. J., held the eleventh of its annual services for acolytes and servers, in the parish church on Tuesday evening, January 27th. In spite of the very inclement weather there was a gratifying attendance of clergy and laymen from local parishes, and others from the dioceses of New York, Long Island, and New Jersey. The rector, the Rev. John S. Miller, officiated at Evensong, and the Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, preached the sermon. A social hour in the parish hall, for the acolytes and their friends, followed the service.

ST. AGNES' PARISH, East Orange, N. J., observed its anniversary by a special service on the evening of St. Agnes' Day, January 21st, which was conducted by Bishop Lines and the Rev. Dwight W. Graham, rector. An informal reception was held in the parish hall later in the evening, and addresses were made by the Bishop, the rector, and others.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Parochial Progress at Various Places—Church Club Elects Officers—Meeting of the New Brunswick Convocation

A DIOCESAN ALTAR GUILD has been organized with Mrs. Rice of New Brunswick, president, Mrs. Harry Carpender of New Brunswick, secretary, and Miss Hoff of Trenton, treasurer. The dues are one dollar a year.

The purpose, as that of similar guilds in New York and Philadelphia, is to provide vestments and altar appointments for missions not able to get these for themselves.—ST. MARK'S CHURCH, Carteret, has received a legacy of \$500 from Miss Crowell, the oldest member of the mission. This amount will be added to other funds for the building of a chancel and a parish room.—ST. STEPHEN'S CHURCH, Riverside (the Rev. C. W. Twing, rector), has received under the will of Mrs. Deborah J. Rodman, a trust fund of \$25,000, the income of which is for the current support of the parish. From the same source comes \$10,000, to be used at the discretion of the rector and vestry, which will be added to the fund for a new church building.—THE CHURCHYARD of St. Barnabas' mission, Sand Hills, has been fenced; and the basement of the building fitted up for Sunday school and social purposes.—ST. BARNABAS' CHURCH building at Mantua has been fitted up for gas lighting.—GRACE CHURCH, Haddonfield (the Rev. Karl M. Block, rector), is maintaining mission services at Westmont. Also plans have been adopted for a new parish house, which will soon be built. This parish and Christ Church, Woodbury (the Rev. Howard M. Stuckert, rector), have begun the publication of parish papers.—THE RESIDENTS of Magnolia are about to organize a mission and build a combined church and parish hall for which almost enough money is in hand. The Rev. Thomas T. Butler of Haddon Heights is in charge.—THE PROPERTY of St. Andrew's parish, North Cramer Hill, has been deeded to the trustees of church property in the diocese; and the debt upon it is materially reduced.—ST. MARK'S CHURCH, Garwood, was recently consecrated by the Bishop, and is entirely paid for. This is a new building.—ST. MARY'S parish, Haddon Heights, has fitted up the basement of the church for the use of an adult Bible class of fifty members, and for social purposes.

THE ANNUAL meeting of the Church Club of the diocese was held in Trenton. The Bishop, the Archdeacon and others of the clergy were guests of the club. The annual election resulted in the choice of Mr. Bayard Stockton as president; Messrs. A. A. Devoe, Harry Humphreys and J. B. Woodward, vice-presidents; Mr. E. B. Fulper, treasurer; Mr. Chas. L. Patterson, secretary; Mr. Robert V. Whitehead, assistant secretary, and on the council Messrs. William D'Olier, Archibald D. Russell and B. F. Haywood Shreve. A dinner was given, at which addresses were made by the Bishop and Archdeacon Shepherd.

THE REGULAR MEETING of the convocation of New Brunswick occurred on January 27th in St. Paul's Church, Rahway (the Rev. H. A. L. Sadler, rector). In the absence of the Bishop, Archdeacon Shepherd celebrated the Holy Communion, and presided at the business sessions. There was a good attendance of clergy and laity, and some interesting and encouraging reports were made of work in the convocation. The work for negroes in Elizabeth, Plainfield, and Red Bank is being conducted with success and good promise by a colored deacon, and a colored lay reader. All the missions are reported as being supplied with regular services. An address on "Social Service" was made by the Rev. Augustine Elmendorf, secretary of the social service commission of the diocese of Newark.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

Cleveland Sunday School Institute—Other News

NEARLY A YEAR ago several of the East Side (east of the Cuyahoga river) Cleveland Sunday schools met, and for purposes of mutual improvement in methods, projected an

institute, such a one having been in existence on the West Side for some time. At Christ Church, on the evening of January 28th, under the direction of the Sunday school commission of the diocese, Canon Cooke, rector of St. John's, presiding, the institute was re-organized. There were present ten clergymen and a congregation of Sunday school workers of more than one hundred and fifty, ninety-two of whom were teachers, representing fourteen of the East Side Sunday schools. Addresses were made by the Rev. Charles Bubb, the Rev. George I. Foster, the Rev. W. R. Woodroof, and the Rev. Stephen E. Keeler. Officers and an executive committee were chosen. The institute will meet four times a year.

FOR SEVERAL YEARS Ascension parish, Lakewood, a populous suburb of Cleveland, has been engaged in clearing its land of debt. At a reception and entertainment given in the parish house on the evening of January 27th, it was announced that the last of the encumbrance had been removed, and the mortgage was burned. The parish now owns, entirely paid for, two lots of 150 feet front and 550 feet in depth, close to two and a half acres, outside of a few glebes belonging to rural parishes, the largest realty possession in the diocese. The next move will be towards a new church building, the present structure, a part of which is used for parish house purposes as well, being entirely inadequate to the needs of the growing congregation.

THURSDAY NIGHT, January 22nd, a committee of three clergymen, the Rev. Franklyn Cole Sherman, the Rev. W. Ashton Thompson, and the Rev. George I. Foster, representing the Sunday school commission of the diocese, closed a four days' campaign in the interest of more efficient and effective methods in Sunday school work. They held sessions which were attended by the rectors, Sunday school teachers, officers, and others, at St. John's, Youngstown; St. Stephen's, East Liverpool; St. Paul's, Steubenville, and St. Timothy's, Massillon. The conferences were of an informal character, and covered all the more vital subjects bearing upon Sunday school organization, equipment, text books, and teaching. Questions were asked, views exchanged, and judgments given, much to the aid and encouragement of the Sunday school workers attending. The visits were made in pursuance of a campaign of education in which the commission is engaged during the winter.

OREGON

CHARLES SCADDING, D.D., Bishop

Social Service League Organized—Improvements at Grace Church, Astoria

AT A MEETING held at the Pro-Cathedral in Portland on January 12th, a league, to be known as the Episcopal social service league, was organized, with Bishop Scadding as president, and the city missionary, the Rev. F. K. Howard, as superintendent, and Miss Mabel Weidler as secretary. A store building in the part of the city frequented by the unemployed has been secured and fitted up as a social centre, and from this centre an endeavor will be made to reach out to the outcasts, both in the slums and in the city and county institutions. An educational effort is being waged, and already two social service conferences have been held, one in the city and another in the southern part of the diocese.

GRACE CHURCH, Astoria, has made improvements in the building, costing about \$1,000. The front of the church has been rebuilt, a new entrance provided, and new floors laid.

PITTSBURGH

CORLANDT WHITEHEAD, D.D., LL.D., Bishop
Mid-winter Dinner of Church Club—Service in Honor of the late President McKinley

ON THURSDAY evening, January 29th, the Church Club gave its mid-winter dinner, at the University Club. The president of the club, Mr. C. S. Shoemaker, acted as toastmaster. The Bishop of the diocese was present as the guest of the club. The subject for the evening was "Religious Education," and the addresses were made by Mr. Frederic C. Morehouse, president of the National Conference of Church Clubs, and editor of THE LIVING CHURCH; the Rev. Warren L. Rogers of Calvary Church, and Dr. H. C. Westervelt, president of the diocesan board of religious education. A paper was read by the historian of the club, Mr. Arthur M. Scully, on current events in the Church, general and diocesan.

ON JANUARY 29th, which was the birthday of the late President McKinley, a patriotic service was held at noon in Trinity Church, Pittsburgh. The address was by the Hon. John Brashear on "The Influence of the Lives of Great Men."

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop
Church at Bushnell Acquires Valuable Property

ST. THOMAS' CHURCH, Bushnell, which, since its organization as a mission thirty-two years ago, has worshipped in rented rooms, has acquired a very valuable property by purchase from the German Methodists, consisting of an excellent church building and a rectory, advantageously located. The purchase price was \$2,700, of which \$1,700 was paid down, and a note given for the balance. The property was deeded to the Bishop in trust. About half the money for the cash payment was raised in Bushnell, the balance contributed by friends in the diocese and elsewhere. The opening service was held on the Fourth Sunday after the Epiphany. The general missionary has charge of the work.

SACRAMENTO

W. H. MORELAND, D.D., Bishop
Fifteenth Anniversary of the Bishop's Consecration

THE FIFTEENTH ANNIVERSARY of the consecration of the Bishop was observed with marked enthusiasm by a large number of the clergy and laity of the diocese at a special service in the Pro-Cathedral on Tuesday morning, January 27th. St. Paul's Day this year falling on Sunday, it was considered best to have a week-day observance of this event, so as to permit of the attendance of the clergy without any interruption of the Lord's Day services in the parishes and missions of the diocese. The service, though simple, was dignified and inspiring, some of the special hymns and prayers selected for the consecration service of fifteen years ago were used, and the Holy Communion was celebrated by the Bishop himself, assisted by the vicar. The address of the Bishop was delivered with heartfelt impressiveness and listened to with devout interest by the large congregation. The service being ended, the whole congregation adjourned to the Cathedral House, where a sumptuous feast was served by the ladies of the parish. At the close of luncheon a number of the clergy, including the Rev. Messrs. Isaac Dawson, Philip G. Snow, Archdeacon Holt, John Partridge, W. L. Clark, F. W. Crook, and George C. Hunting, offered hearty congratulations to the Bishop, and referred to some of the work accomplished during the Bishop's administration. Mr. C. W. Bush, who had been treasurer of the diocese for twenty years, and Mrs. C. A. Dillon, an earnest Auxiliary worker, also made appropriate remarks. The

Rev. C. E. Farrar, in behalf of the clergy and laity, presented the Bishop with a solid gold Episcopal ring bearing the seal of the diocese. The Bishop's response was full of appreciation; "with such love and loyalty," he said, "nothing but good could come to the diocese."

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Rp.
Rev. J. W. Walker Compelled to Rest—Death of Mrs. Winsor

BY DIRECTION of his physician, the Rev. John W. Walker has laid down his work at Winner, and in the rest of Tripp county, and has gone East for a year's complete rest. He leaves behind him, as a material memorial of his three years' ministry, one of the best Church plants in the state—a well appointed church, a commodious parish house, a tiny parsonage, and a hospital. On Saturday, January 10th, a banquet was given in honor of Mr. Walker, which was attended by fifty of the leading citizens of Winner. The very evident personal affection for Mr. Walker evinced by the men of Winner was quite remarkable. No higher tribute could have been paid to his splendid worth. The position which the Church occupies in the city of Winner shows what can be done when the Church is early on the ground under the leadership of the right man. Services have been held in Winner from the very beginning of the town's history. A good chapel was erected before the town was six months old. Pioneer work was done before the coming of Mr. Walker by the Rev. A. B. Clark and the Rev. W. Blair Roberts. The latter priest now resumes temporary charge of Winner and the rest of Tripp county, in addition to his own cure, Gregory county.

THE CHURCH in South Dakota will sorrow with the Rev. Dr. Robert and Mrs. Doherty of Sioux Falls, who mourn the loss of Mrs. Doherty's mother, Mrs. Winsor. She died on the morning of January 23rd.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.
Christ Church, Cincinnati, Observes Parish House Anniversary

CHRIST CHURCH, Cincinnati, was the scene of the celebration of the fifth anniversary of the opening of its new parish house, one of the finest in the country, during the last week in January. Dr. Frederick Wolle, the noted organist, played a recital on the new Casavant organ recently completed in this church, and Mrs. Mary Hissem De Moss sang several songs. Entertainments have been given for several days, and thousands have crowded the church and parish house, many being turned away. The house was the gift of Mrs. Thomas J. Emery, in memory of her husband. An endowment fund is growing steadily.

WASHINGTON

ALFRED HARDING, D.D., Bishop
Reception to Bishop and Mrs. Howden—The Episcopal Home for Children

BISHOP HARDING and Miss Douglas gave a reception at the Episcopal Residence on Wednesday, January 28th, to Bishop and Mrs. Howden. The priests of the diocese with their wives attended, a large number of prominent Churchmen, and all the congregation of St. John's Church, Georgetown parish, of which Bishop Howden was rector for twelve years. Bishop and Mrs. Howden, with their children, left for his missionary jurisdiction in New Mexico the next day.

ON WEDNESDAY, January 28th, at the Episcopal Residence, a meeting was held of

representative Churchmen from all the churches in the city, in the interest of the Episcopal Home for Children, formerly known as the Bell Home. Sixty-eight children are being carefully trained and educated in this splendid institution. Many children have to be turned away for lack of funds. Here is a splendid opportunity for some large-hearted and sympathetic Churchmen.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

The Arthur Brooks Memorial Conference at Delta

THE ARTHUR BROOKS MEMORIAL CONFERENCE met January 13th to 15th at St. Luke's Church, Delta (the Rev. W. B. Magnan, rector). The conference opened Tuesday evening with a "Quiet Hour" for the clergy, conducted by the Bishop, who gave a spiritual address under the head, "Discipline, Sympathy, and Vision." Meetings of the social service and Sunday school commissions were also held on Tuesday. On Wednesday, after a celebration of the Holy Communion, the conference proceeded first under the section of diocesan interests. Dean Smith of Durango was appointed district representative on the press and publicity bureau appointed by the General Convention. Report of the *Evangelist*, the district paper, was made by the editor, and the support of the clergy pledged to this useful institution. It has now had two years of publication, and has paid its way without debt. Under the social service sub-section, the report of the plans of the district commission was made. They hope to be represented at the state meetings of state societies, such as the board of charities and corrections. A mid-year meeting between convocations was arranged for, and the plan is put forward of utilizing this meeting by the parish in which it is held for a social service meeting, with popular addresses on social service subjects, this being part of a scheme of educational propaganda of the commission, another feature of which is that the clergy are asked to preach occasionally on some social service subject, with the underlying idea of informing and inspiring interest on the part of Church people in civic and general welfare subjects. The commission's plan for active work for the coming year is a study of the amusement problem in the various towns of the district, with a view to awakening interest in its possible betterment. The chairman of the commission, the Rev. F. C. Smith, reported progress on this year's work, an inquiry into the tuberculosis situation on the Western Slope. The Rev. Oliver Kingman of Marble made a detailed report of his work for boys in that camp, telling of his building, partly with his own hands, of a parish house as a social centre for boys and young men. The Rev. W. B. Magnan of Delta explained the work and plans of his boys' club, especially with reference to the arts, and crafts, and athletic features. The Rev. E. W. Sibbald of Yampa made a report on the labor troubles at Oak Creek, and was followed by the Bishop, who spoke of the conditions he found at this camp on his visit. Under the Sunday school sub-section, the commission reported its plan, urging the clergy to use the district teacher training course, set forth two years ago in training teachers in their own classes. This year the commission expects to conduct a thorough survey of the Sunday school situation in the district. A "Mission of Help" is planned in the interest of furthering the efficiency of Sunday schools. The Rev. C. P. Burgoon of Durango read a paper on "Teacher Training." The Rev. W. B. Magnan read a paper on "The Provincial System." Thursday morning Archdeacon Dennis read an able and thorough review of the late Oxford publication, *Foundations*. The public meeting Wednesday night in St. Luke's Church comprised three stirring ad-

dressess under the theme of "Christian Unity and Social Service." Bishop Brewster presented the spirit and action of the General Convention on these vital topics, and was followed by Dean Smith on "The Contribution of Social Service to Christian Unity." The Rev. Benjamin Bean presented "Christian Unity in Relation to Missionary Effort."

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

United Lenten Services in Grand Rapids

A UNITED Lenten service every Wednesday evening during Lent is to be held at Grace Church, Grand Rapids (the Rev. G. P. T. Sargent, rector), with special preachers. The list is as follows: February 25th, Bishop John Hazen White, D.D., Michigan City; March 4th, Rev. W. H. Poole, Jackson, Mich.; March 11th, Rev. Henry J. Simpson, Lansing, Mich.; March 18th, Rev. George Gunnell, Toledo, Ohio; March 25th, Rev. Frank Roudenbush, Kalamazoo, Mich.; April 1st, Rev. Charles H. Young, Chicago, Ill.; April 8th, Dr. William F. Faber, Detroit, Mich.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Mission Study Institute for Juniors

THE MISSION STUDY INSTITUTE of the Junior department of the diocesan Woman's Auxiliary was held at Trinity parish house, Buffalo, January 22nd, 23rd, and 24th. It was opened on Thursday morning by a celebration of the Holy Communion, at which the

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No. 28



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Bishop was the celebrant, assisted by the rector, the Rev. Cameron J. Davis. Each forenoon classes were conducted on the various methods employed to teach the Juniors, China being the general subject. Luncheon was served each day by the Bishop Cox guild of Trinity parish. Conferences were held in the afternoons. On Thursday afternoon and evening Mrs. Ely of Shanghai, China, gave a very interesting illustrated talk, especially on the work at St. Mary's School. Friday evening the delegates were entertained by the Juniors at St. Mark's, North Tonawanda, who gave the play *Princess Merry Heart*, written by Mrs. George S. Burrows, wife of the rector of St. Mark's. This little play was originally written for their own branch, but it has made such an impression that the Juniors of the diocese are having it printed in order that it may be used by all. The title is coined from the name of the founder of the Juniors in this diocese, Miss Mary Hart.

THE PREACHERS for the noon-day Lenten services at St. Paul's Church, Buffalo, which are conducted under the auspices of the St. Andrew's Brotherhood, are as follows: February 26th, Rt. Rev. William D. Walker, D.D., LL.D., D.C.L.; February 27th, Rev. Charles D. Broughton, St. Paul's Church, Buffalo; March 2nd to 4th, Rev. Arnold H. Hord, Philadelphia; March 5th and 6th, Rev. David H. Weeks, Niagara Falls, N. Y.; March 9th to 13th, Rev. Stewart P. Keeling, Philadelphia; March 16th to 20th, Rev. James Empringham, D.D., Syracuse, N. Y.; March 23rd to 27th, Rev. Wilson R. Stearly, Montclair, N. J.; March 30th to April 3rd, Rev. Martin Aigner, Franklin, Pa.; April 6th to 9th to 13th, Rev. Stewart P. Keeling, Philadelphia; April 11th, Rev. Charles D. Broughton, St. Paul's Church, Buffalo.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Church Activities at Sand Creek and Baggs

THE REV. FRANCIS B. RANDALL held a service at Sand Creek recently, a point where missionary work has been carried on only very irregularly. There was much snow on the ground, but a fair congregation assembled, and all were pleased at the prospect of regular services in the future. Mr. Randall also visited Peck's school house, and held the first services ever held in that locality. He found that the school children had learned the Ten Commandments and the Twenty-third Psalm. Using a blackboard, and addressing himself quite largely to the children present, as he told the story of the Infant King, he held the attention of all. The Sunday school children at Baggs are to furnish Peck's school house neighborhood with some of their weekly literature. There are fifty-nine children in the Sunday school at Baggs, and they voted to do without a Christmas treat so as to be able to get some banners to be held by the "banner classes." When the business men of the town heard of it, they immediately collected enough to give every child in the neighborhood a treat. What a time they had! There was the largest audience that ever assembled in the history of the hall. Several improvements in St. Luke's, Baggs, have been made, and a new credence has been added.

CANADA

News of the Dioceses

Diocese of Toronto

AT THE special convocation of Trinity College, Toronto, January 21st, the degree of D.D. was conferred on the Rt. Rev. Frederic Bingham Howden, Bishop of New Mexico. Bishop Howden is the sixth graduate of

Trinity who has been made a Bishop. Dean Starr of St. George's Cathedral, Kingston, received the degree of D.D. at the same time. A reception was held in the Provost's rooms afterwards, in honor of the Bishop and Dean.

Diocese of Rupert's Land

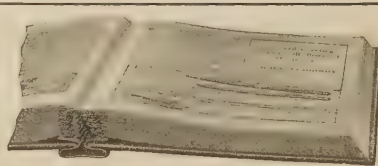
AT THE January meeting of the executive committee of the diocese it was decided to increase the stipends of the married clergy so that the minimum will be \$1,000. About fifty clergy will benefit by this measure.

The Magazines

THE OPEN LETTER of the Bishop of Zanzibar to the Bishop of St. Albans, concerning which so much is being said and written, will appear in full in the February number of the *American Catholic*. This is the letter presenting the charges against the Bishops of Mombasa and Uganda growing out of the Kikuyu incident, and otherwise criticising the current irregularities in the English Church. The address of the *American Catholic* is 118 South Broadway, Los Angeles, Cal., and the price is ten cents a copy.

THE *Mission Field*, which is the official organ of the (English) Society for the Propagation of the Gospel in Foreign Parts, appears this month in a new form. Its cover consists of a half-tone block illustrating a scene connected with missionary work abroad, and is printed on specially prepared art paper, with a border in the form of a Celtic design.

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Gilbert Sheldon was one of the most prominent, if not the most prominent, Churchman of the period of the Restoration. The intimate friend of King Charles I., he was called upon under Charles II., to assist Lord Clarendon in the reorganization of Church and State after the great Rebellion. He was also one of the most distinguished Wardens of All Souls' College, Oxford. He built at a cost of £100,000 of our money the famous Sheldonian Theater at Oxford, employing Christopher Wren as architect, and thus bringing him to fame. It is quite extraordinary that his *Life* has not been written long ago. Sheldon was, from 1636 to 1660, Rector of Ickford, in the diocese of Oxford; and it is not inappropriate that Mr. Vernon Staley, who now holds the benefice, should give to the Church of England this account of one of her most loyal and devoted servants. The work is profusely illustrated, mostly from co-temporary sources.

Published by

THE YOUNG CHURCHMAN CO.,
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this magazine, the annual income of the society has increased from £51,000 to £212,000, and the number of missionaries which it helps to support has increased from 230 to 1252.

The *Mission Field*, which is issued at a penny, consists of thirty-two pages of printed matter illustrated by a large number of half-tone blocks, and gives the latest information received from missionaries in all parts of the world. We doubt not that many American Churchmen will be glad to know it better. [S. P. G. Office, 15 Tufton street, Westminster, London, 25 cents a year.]

"The Motor and the Highways," on the cover of *Scribner's Magazine* for February indicates that it is one of its occasional Special Numbers, in which the layman receives in an entertaining way the latest information on a subject of wide popular interest. These articles are not technical, but they are written in each case by men of authority. On the pictorial side there is great variety and beauty in the illustration, a notable feature being the eight *Lumière* photographs by Earle Harrison, reproduced in color, and drawings in color by S. Werner and H. T. Dunn.—SIR HENRY NORMAN, M. P., a great traveller and early captured by the fascination of the motor (known to the readers of the Magazine by "The Flowing Road," and "An Automobile in Africa") leads with "The Alpine Road of France." He is accustomed to cross France from north to south four times a year and, wearying of the ordinary routes, describes in this article an ideal trip combining "more aspects of French life and history and a greater variety of scenery than any trans-France route we know." In his vivid way he gives glimpses of the watering-places of the north-west coast, of Normandy and Brittany, castles in the Loire valley, and finally, and best of all, the new Route des Alpes, presenting a series of thrilling mountain roads over a dozen passes.—MR. HARRISON'S color pictures, which he calls "Scenes on Old Trails," give remarkable views of American scenery in their natural colors.

IN THE January *Nineteenth Century* an article by the Rev. C. W. Emmet on "The Teaching of the Historic Christ" discusses the difficulty modern criticism has made for those who look for all authority to the *ip-sissima verba* of our Lord. Christ did not leave us a completed corpus of rules about life or facts about God, which we might treat as lawyers treat a code, a method which theology has been only too ready to follow; He gave us ideas and principles charged with a divine energy, by which they might fructify and develop in the mind of those who could share His spirit. To use the current phrase, we regard His revelation not as static but as dynamic. Growth and development imply responsibility. To some extent each individual, to a greater extent each age and Church, must bravely shoulder the responsibility of interpreting for itself the mind of Christ and applying the principles of His teaching to its own needs and circumstances. This was clearly the method of St. Paul and the New Testament writers in general. As is well known, they hardly ever base their teaching on the actual words of the Lord. The only possible conclusion is that they trusted the guidance of the living Spirit rather than the letter of His spoken word. Shall we be bold enough to do the same in such discussions as those on social problems, the position of women, and the marriage laws? No doubt this means that we must be prepared for a margin of uncertainty, for differences of opinion, and even for mistakes. But the Church which dares to run these risks is a live Church and will surely increase in the knowledge of God and in its understanding of the mind of its Master.

The *Constructive Quarterly* completes

with the current number the first year of its existence. It has made a distinct place for itself and is doing a most useful work in spreading true and fine religious ideals and in helping on the attainment of Church unity. Every number so far has been both valuable and readable. We congratulate its editor, Mr. McBee, on his success.

Dr. Percy Dearmer contributes to the December number a remarkable article on "Love in the Churches." Any quotation does this article injustice. We wish all the clergy might read it entire. Dr. Dearmer says: "Churches may continue schismatic; but if they do, they will be the only schismatic element left in Christendom. Legislation, statesmanship, capital, labor, science, art, and every form of social well-doing, from education to garden cities, are becoming more and more international. Are the Churches going to remain as the surviving apostles of negation, prejudice, ignorance, exclusiveness, partisanship, enmity—in a word, of Schism? If they are, there is the end of the Churches. . . . Is it impossible to define a Christian? Our Lord has surely answered that difficulty for us. He accepted all who followed Him, all who acted in His name. He did not set up dogma as a standard: He set up love. Above all He accepted and rejoiced in the personal devotion of a handful of men none of whom believed in His Divinity at first, and all of whom in the hour of failure lost what little faith they had acquired. Surely, it is our duty, in this age especially when our traditions and our thoughts are in chaos, when men cannot think alike if they would, to accept as Christians all who proclaim them-



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A MAGAZINE ON EGYPT

An illustrated quarterly magazine edited by Prof. Petrie for the Egyptian Research Account (Society), appeared in January. Its frontispiece has jewelry of the 12th dynasty in rich colors. Artistic illustrations in each issue with articles and notes on latest discoveries. All public libraries and many private should subscribe; \$2.00 a year. Heliopolis, where Moses was educated, now being excavated. The annual quarto volume is profusely illustrated. Circulars freely sent. Address

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The American Catholic

Many improvements are inaugurated in the January number of *The American Catholic* which will make this magazine easier to handle and to peruse.

The chief feature for the year 1914 will be an entirely new SERIES of ARTICLES by the Rev. Louis T. Scofield on THE CATHOLIC RELIGION. These articles will repay the careful study of all who are interested in The Catholic Movement.

Fr. Scofield's article in the January number is entitled CATHOLIC CEREMONIES and deals with the difference between Catholic ceremonies and others. Ceremonies should be both beautiful and expressive.

Faith dominates all Catholic ceremonial.

Short synopsis of the succeeding articles.

February. HOLY ORDERS. Why we assert that Christ established an order of ministry. March. SIN AND THE SIN-BEARER. Popular denials of the sinfulness of moral evil involve denial of Atonement. April. THE INSPIRED RECORD. The Bible is not a plan for the construction of Religion, but a description of our Religion in operation. May. AUTHORITY IN RELIGION. How the Faith is defined. June. EXTRAORDINARY DEVOTION. The training of Saints. July. THE POWER OF ABSOLUTION. The same power exercised in this Sacrament as in others. August. BODILY WORSHIP. The Body must take its part in religion. September. THE DOUBLE SACRAMENT. Sacramental Marriage a part of the Christian Religion. October. THE LAST ANOINTING. The Catholic view of illness. November. THE REQUIEM. What the Catholic Religion does for the departed. December. MELODY IN THE HEART. The Catholic ideal of the Christian's true attitude and demeanor.

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selves such, all who use the name of Christ, who love Him and try to follow Him. Men like Albert Schweitzer not Christians! Heterodox they may be—bold, destructive, brilliant, exaggerated. But Schweitzer himself has answered the question by giving up his great positions in Europe to go out as a simple medical missionary among the heathen."

As if by way of commentary on Dr. Dearmer's article we have another by Dr. Arthur J. Brown of the American Presbyterian Board on "High Church Anglicans and American Presbyterians in Shantung University." He tells of the successful negotiations carried on between the Presbyterian University and Missionary Board on the one side, and Bishop Iliff and Bishop Montgomery of the S. P. G., on the other, with reference to the establishment of an Anglican hostel in the Presbyterian University. "Those of us who are not Anglicans," says Dr. Brown, "should do that justice to their principles which we expect them to do to ours. The Anglicans have a noble vision of the union of the people of God, a union which is to include all the historic branches of the Christian Church—Protestant, Roman, and Greek . . . They firmly hold their Church affords the best basis that is now known for the reunion of Christendom. They therefore conceive it to be their sacred duty to preserve that basis inviolate, at least until some better one appears. . . . We may not share their conviction, but we are not prepared to hold aloof from them because they adhere with unflinching fidelity to the Church which they reverently believe is called of God to be the unifying principle of a divided Christendom. Enough has already been accomplished to prove conclusively that American Presbyterians, English Baptists, and High Church Anglicans can harmoniously and effectively coöperate in educational work without any sacrifice of principle, when the men concerned have the mind of Christ. Each of these great communions is carrying into the University 'its full dogmatic system,' and the result is not discord but large and catholic concord. The experience should be helpful elsewhere."

CHOICE OF MISSIONARY BISHOPS

(Continued from page 522)

4th. As seen in the work of the Brotherhood of St. Andrew, it is wise that devout laymen take a hand in Church affairs. Let them take part in selecting Missionary Bishops.

For the past five years I have advocated a change in the method of selecting Missionary Bishops. What Dr. Johnson says deserves thoughtful consideration. But I earnestly think that both clergy and laity should have a voice in the selection of those Bishops. The Missionary Council, in each Province, sitting in open council, seems to me best fitted to fulfil the necessary conditions.

Mexico, Mo.

D. A. SANFORD.

SKILFUL INDIANS

The uncanny skill of the Amazon Indians with poisoned arrows won the awed admiration of Algot Lange, who was cured of jungle fever by the Mangeromas after his comrades had succumbed to beriberi and poisonous swamp snakes. In his book, "In the Amazon Jungle," Mr. Lange thus describes a hunting trip he made with two members of the tribe:

We had scarcely gone a mile when we discovered on the opposite bank of the creek, about 150 yards away, a wild hog rooting for food. We were under cover of the brush, but the hog was in full view. Almost simultaneously my companions fitted arrows to their bowstrings. Instead of shooting point-blank, and manipulating the bows with their hands and arms, they placed their great toes

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on the lower end of the bowstrings, and with their left arms gave the proper tension and inclination to the bows, which were eight feet long. With a whirl the poisoned arrows shot forth, sailed gracefully through the air, described a hyperbola, and plunged into the animal's neck, a little back from the base of the brain.

The hog dropped in his tracks, and I doubt if he could have lived even if the arrows had not been poisoned. We slung the body over a heavy pole and carried it to the maloca.

All the way the hunters disputed over the ownership of the hog and from time to time they put the carcass on the ground to gesticulate and argue. When they appealed to me, I declared that the arrows had sped so rapidly, that I could not tell which had found its mark first.

As we neared the house, the chief sent out a messenger to learn the cause of the altercation. The emissary returned to the chief and the disputants became quiet. The messenger soon came back and said the great chief would judge the case, and ordered the men to enter the maloca, beside his hammock. The men told their story, now and then looking to me for an affirmative nod of the head. The chief listened to the argument, for some time without uttering a syllable, and regarded the crowd with a steady, unblinking expression. Then he said, "The hog is mine. Go."

Strange as it may seem, there was no grumbling at this extraordinary decision.—*Philadelphia Ledger*.

IN A CHINESE BANK

THE CHINESE have a way of getting hold of the first principles of things, even though they may not have developed them into elaborate and scientific systems.

A foreigner, especially if he be of prepossessing appearance, is received with great civility at a Chinese bank. "Schroff!" shouts the head clerk. This word is not, as it sounds, German, but a corruption of Hindoo "sarraf," or banker's assistant. In response to this call a native cashier appears.

With great rapidity he will make an exchange of notes, doing his calculating on an abacus, a frame of wire and beads similar to those used in country schools everywhere years ago. His long, lithe fingers move over the beads more quickly than the eye can follow, but there's no mistake in the total.

Perhaps the visitor will want a large piece of money changed into small coin. Instead of going through the wearisome operation of counting out the three hundred pieces included in this transaction a simple, ingenious device is employed. A flat, wooden tray is produced, containing a hundred recesses, each just big enough to lodge one coin and just shallow enough to prevent the possibility of two lurking together.

The pile of small coins is poured out on this tray, and with one jerk of the clerk's wrist the hundred recesses are filled and the surplus swept off.—*Harper's Weekly*.

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THE UNITED STATES BUREAU OF MINES has discovered that more than two thirds of the radium supply of the world is made in Europe from ores shipped abroad from the United States. Although this country is known to have the greatest deposits of radium-bearing ores in the world, not a gram of the metal itself has yet been produced here. Since it can now be bought only in minute quantities, at the rate of \$2,250,000 an ounce, the Bureau of Mines thinks that American capitalists might well interest themselves. At present the hospitals in this country that use radium are obliged to pay an exorbitant price for it.—*The Youth's Companion*.



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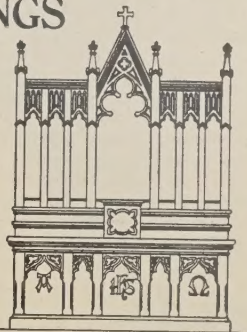
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